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METHODIST REVIEW

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Edited by **GEORGE ELLIOTT**

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{ VOL. XLVI, No. 2

Our Pentecostal Symposium
An Essay on Love
A Holy Comrade
Holy Spirit in Old Testament
Protestantism in France
Sermon as Medium for Worship
Mystical Experience To-day
Love and the Spirit
Holy Spirit in Luke and Acts

(FULL CONTENTS INSIDE)

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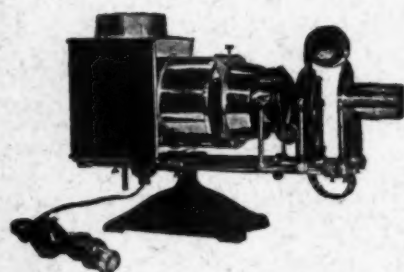
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WHO'S WHO IN THE REVIEW

Our frontispiece is a copy of that great painting of the Lord's Supper by LEONARDO DA VINCI at Milan, Italy, about 1494. We present this for the coming Holy Thursday, April 17, 1930.

The Who's Who of the Pentecostal Symposium contributors will be found at the end of each of their articles.

PHILIP WHITWELL WILSON, formerly a member of the British House of Commons and on the Editorial Staff of the London Daily News, is now in America, engaged in journalistic work. His books, *The Christ We Forget* and others, are of permanent value.

FRANK KINGDON, D.D., and Bishop HORACE MILLARD DU BOSE, D.D., LL.D., have previously been introduced to our readers.

M. RAUL PATRY is professor of history at the *École Libre de Théologie* in Paris, France, and the Reverend J. D. TOWNSEND is pastor of the Memorial Methodist Church in that city.

J. HASTIE ODGERS, D.D., formerly a Chicago District Superintendent, is now Methodist pastor at Elgin, Ill. . . . The Reverend WILLIAM E. CALLAHAN, JR., Ph.D., serves Ronald Methodist Church, a suburb of Seattle, Washington.

OSCAR M. VOORHEES, D.D., LL.D., is the president of the Particular Synod of New York of the Reformed Church of America. . . . H. K. CARROLL, LL.D., is well known as journalist and statistician, not only of Methodism but all Christian, Jewish and other religious orders in America.

Professor JOHN RICHARD CHENEY, Ph.D., is assistant professor in the department of Ethics and Religion and associate pastor of the Church of Christ of Wesleyan University, Middletown, Connecticut.

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THE LORD'S SUPPER
By Leonardo da Vinci

METHODIST REVIEW

MARCH, 1930

OUR PENTECOSTAL SYMPOSIUM—I

HERE is a collection of valuable studies on various topics concerning the dispensation of the Holy Spirit, contributed by bishops and pastors of Methodism.

The Apostles' Creed, that expression of faith accepted by all Christianity, Roman and Protestant, states the work of the Holy Spirit in its Triunity of One God.

God, the Father Almighty, was the maker of heaven and earth, by that spiritual breath of God which turned chaos into cosmos.

The Only Begotten Son of God came into human flesh by the conception of the Holy Spirit.

And that Creative Spirit, whose holy vitalism was visibly manifested in Jesus Christ, is stated in the final section of the creed as the Indwelling Deity in the personal life of all the Community of Saints, the Holy Catholic Church, by the deliverance from sin and the gift of life eternal.

God above us, our Maker, God with and for us, our Saviour, and God within us, of whom we become the dwelling place, becomes to human thought the deity of those Johannine revelations, not merely of divine attributes, but of his supreme personality: God is Spirit, God is Light, and God is Love.

THE EXPERIENCE OF GOD IN THE SPIRIT

ONE ought not to write or speak even briefly about the Holy Spirit without a deep and intense desire to do it in the Spirit and as moved by the Spirit. My word in this important series is of necessity a brief one. I crave that it shall be a real and living one.

Our renewed study of what happened at Pentecost ought to bring us a new and deeper understanding and statement of the nature of God and his full relation to human life, and it must bring us a new and deeper experience of God in all his moral, intellectual, and spiritual meaning for life, or the study itself will not reach primary values for us.

We have here to do with God's eternal effort to shorten and straighten, to clear and illumine, vitalize and spiritualize the way between himself and men. He is ever trying to give himself wholly to men and to bring them wholly to himself. And we must test all our doctrines and practices by the essential question, Do they bring God into our lives and our lives into God in such fashion that we do actually live and move and have our very being in him? Men in all ages have shied more or less from the full truth. They have not felt that they could come into direct relations with God or keep in constant relations with him. They have too much kept themselves at one or two removes from him. Much of the thinking of even the best people in the church has had the quality that may be described as secondariness or modified, slight remoteness where God is involved. All too much Jesus Christ has seemed to many to be not quite God except for doctrine, but somewhere between men and God, or God somewhat modified and reduced in practical religious experience. And the same thing is true of too much thinking in the church about the Holy Spirit. The Spirit is thought of all too much as a gracious and often powerful influence or gift which God occasionally or frequently sends to men, and not sufficiently as "God himself in action" in all the deep and wonderful ways in which he blesses human life. We use the name Immanuel in speaking of Christ, but the full meaning of the name has practically had a hard time getting full meaning in religious thinking and life. And even now in all too many Christian minds the truth of the steadily present God does not seem quite so clear or easy to hold as the doctrine of the living Christ.

And Christian experience in too large part is thought of as the experience of an experience, often the experience of an emotion rather than the experience of God. Even now as we come to this anniversary of Pentecost there will be far too many who will be more concerned about "the Spirit as a doctrine than as an experience." James Denney once said that "the men who wrote the New Testament did not speak of believing in the Holy Spirit, but of receiving the Holy Spirit when they believed." Is it not painfully true that in every public service multitudes repeat the stately words of the Creed, "I believe in the Holy Ghost," who in their own moral, mental, and spiritual lives have hardly heard or learned that there is such a thing, who do not even profess to have received the Holy Spirit? Is it not also true that we associate with the presence of the Holy Spirit things that are unusual and exceptional rather than the things that are really essential in the human life? But meantime here is the sad truth about us, the sad truth about the church and the world, that we are not acutely conscious or aware of God, not

pulled up to high standards of life because he is in all our thoughts, and not seriously thinking of going the whole length with the living, indwelling God in ethical and spiritual things. Much of the world appears to be without God, much of it partly spiritualized and largely secularized, and the church as a whole believing in the Spirit of God and permeated perilously with the spirit of the age. The presence of the Holy Spirit is quite too much regarded as a specialty in Christian life.

I am trying to say that God, who at many times and in many ways spoke to our ancestors and at last in his Son, keeps on doing what he has always been doing for the world and men, creating and redeeming, inspiring and illuminating. He keeps on being the kind of God he has always been, working away at the purposes that do not change in character even though conditions vary from age to age and country to country. He has given us the most perfect vision of his own character, will, purpose, and attitude in Jesus Christ. He revealed in Christ the way to a new moral life for man and society. He undertook in Christ the hardest of tasks, the penetration and remaking of moral character, reaching the human conscience with a double conviction of sin and righteousness, and showing men the power and uses of truth for moral character and manhood. For the years of the incarnate ministry Christ was God in action in all the ways and for all the purposes that make the gospel stories the most radiant records in history. But the crucifixion and the resurrection did not end that unwearying effort of God or terminate his activity in the world. He did not even hint that he had done his best, all he could do, and now left the race to make the most and best it could out of his creative, redemptive ministry through the centuries to Calvary and the open grave.

The Ascension and Pentecost followed. The unity and continuity of God's relation to men were never broken. He keeps the revelation of himself fresh and living and keeps in vital and effective relations with men. But always it is God in human life, not just a substitute in the case of Christ, nor just an influence in the case of the Spirit. It is easy for us to stop short of the perfect idea. But when all is said it is God of whom our lives are scant. John Wesley was right in warning the early Methodists not to lay the whole stress of religion upon one part of it. The warning holds to-day. We must not lay the whole stress of God's relation to men and the world upon one part of it. Nor by the same token must we lay the whole stress of Pentecost upon one or two features of it. No matter now what blunders other ages have made. We are now face to face with a new call to realize in life all that God means to life by Fatherhood, Sonship, and Spirit. We cannot use to religious advan-

tage a reduced doctrine of God. We cannot get along in life with less than all God means. The perfect Trinity is the fundamental necessity for life, salvation, and experience, for moral integrity and mental well-being.

Especially just now is God needed by human life everywhere that it may be saved from the spirit of the age, and that it may meet victoriously "the ordeal of this generation" in its deepest sense. No other age has imposed severer strain on human character, or created more difficult adjustments between the older and younger generations, or between historic, traditional views and new knowledge affecting faith and religion. Certainly no other age has faced more critical issues and tests as to relations between races, groups, and nations. It is the fashion, but it is also the truth, to say that the age is in a crisis which "clamors for positive reconstruction all along the line." And in this crisis half gods or partially remote gods simply will not be of any final value.

Always there is the tendency to separate God from the ongoing world. The strong and capable think they do not need him, the weak and broken doubt his power to help. And there are many now who think the forces of the world have got away from him. Many are saying what Martha said to Jesus, "If thou hadst been here our brother had not died." And that feeling to-day fails to see that "God is the God of continual contact with mankind." It fails also to see that Pentecost, the complete continual Pentecost, is the constant, potent protest against the separation or absence of God himself from the world of current need and life. Jesus thought it expedient for men that he should go away, but not to leave them alone. His absence from the sight of men was meant to bring God in the Spirit everywhere and always to the lives of men in supreme power and meaning.

Always the church needs to be careful about the way it states its doctrines and expresses its truth, but its deepest care must lie in the way it appreciates and uses its realities, its divine verities, and its eternally living God. It can do minor and secondary things, live an ordinary and secondary life on an ordinary relation to God or at one remove from him. But if it hopes to be clothed with adequacy, be a church of redemption and truth, it must know the full meaning of the fellowship of the Spirit and the indwelling God. Pentecost is not just an episode to be remembered and celebrated, nor does the Pentecost story contain the entire teaching of the New Testament concerning the Holy Spirit. There may be a shallow observance of Pentecost as there are pagan celebrations of Christmas. But a superficial or partial experience has never meant much to men or churches wrestling "against the despotisms, the empires,

the forces that control and govern this dark world." For that we need such "being in accord," in our relation to God that once more and evermore all that the present God can do with human life shall be done.

The church as it is in its need and with its tasks must come into a full experience of God as he is in his completeness and purposes. All that the New Testament says must pass into, must shape and control, become the experience of the church and its members in order to make the church truly the body of Christ. In Christ God came to men to make a perfect revelation of himself. It is worth worlds to be able to say that God is like that. In the Holy Spirit God comes and remains with men for perfect fellowship and influence. But it is always God, not a substitute in the case of Christ nor an influence in the case of the Holy Spirit. And thus two of the essential needs of religion are met, a perfect knowledge of the character of God given in the incarnation and an abiding and living fellowship with God given at Pentecost and lasting by the Spirit forevermore. It is by the Holy Spirit of God, or the living God everywhere and always with his people and his church that Christian life is kept going. It is thus that we get and keep Christian life itself. It is not thus that we get certain special gifts and qualities, or special limited experiences "at sundry times and in diverse manners." This is the way of the living contact of the living God all the days with men.

WILLIAM F. McDOWELL.

Washington, D. C.

[Bishop WILLIAM FRASER McDOWELL, D.D., LL.D., formerly pastor, University President, Secretary of the Board of Education, elected Bishop in 1904, is now in charge of the Washington, D. C., Area of Methodism.]

THE HOLY SPIRIT

1

DEEP SPIRIT, brooding untold years
Amid the void and dark,
Thy chosen world of formless spheres
Has felt thy kindling spark;
And earth and all her planets run
With radiant face toward Thee
Around the influence of their sun
In ordered harmony.

2

Sweet Spirit, hovering low above
The darkened land and sea,
Thy shining ray in tender dove
Touched Christ in Galilee;

And drew to Him a chosen band
 Who journeyed with their Lord
 In pathways of love's new command
 And bonds of friendship's cord.

3

Strong Comforter, unseen or heard
 By one in Upper Room
 Until attuned, thy flaming word
 Is broadcast through the gloom;
 And in the ether quivering
 The lyric lightnings bear
 A song for fervid tongues to sing
 And burning hearts to share.

4

O Holy Comrade, thine abodes
 Are nature and the soul!
 Companion with us on thy roads!
 Make Christ's new earth our goal!
 Light lamps upon our feet that run!
 Illume land, sea, and air,
 Till peace and plenty bind in one
 God's nations everywhere!

HARRY WEBB FARRINGTON.

New York City.

[Major HARRY WEBB FARRINGTON is well known both as preacher and poet, author of *Rough and Brown* and also that beautiful "Harvard Hymn."]

AN ADEQUATE SPIRITUAL DYNAMIC

THE Methodist Episcopal Church has always emphasized the work and person of the Holy Spirit. We have known that a mere repetition of the Creed can be meaningless. Thousands say, "I believe in the Holy Ghost," but live and work just as they would if they did not believe in him! Can we terminate this era of dead formalism and emasculated religion? Are our congregations going on toward a vital spiritual experience, in keeping with the New Testament standards? Are our pastors men who, being themselves filled with the Holy Spirit, are preaching in the power of that Spirit and leading their people into the same experience?

Not dynamics *versus* mechanics, but mechanics *plus* dynamics is our plea. Power will function through forms and agencies, but the power is the supreme thing. Pentecost, without any organization, started a movement that conquered pagan Rome and has "turned the world upside down"; but the vastest and most elaborate organizations without pentecostal power are of no consequence.

When John Wesley had the experience that "strangely warmed" his

heart, the glow of God's power had come upon him, and he then became able to "put a new heart into Christendom on both sides of the Atlantic." So great was this spiritual dynamic which had infused his personality that Lecky, the English historian, judged Wesley's endowment of divine power to be "of more importance to the world than all Britain's victories on land and sea."

Any individual, or group, or church that can demonstrate this power is of supreme value. People are beginning to weary of mere mechanics. If they can find the true dynamic of religion in Christianity, there is no doubt that they will turn to it as the only satisfaction for the heart and the only hope for the nation. Our day is one of unusual opportunity for the Christian message when it comes from a holy life and is spoken in the power of God. But power in abstract terms has little meaning. All religions talk of it, but it cannot be understood or experienced apart from God's Holy Spirit. We must have an experience of a Person, and it must be a personal experience. The true spiritual dynamic of Christianity is not the Spirit of God brooding over the world, but his Holy Spirit shed abroad in the lives of men. He not only has power, he is power. God's Spirit is never absent from our midst, but the power we need is generated when he enters the heart. The "power from on high" is ours not because God exists, but it becomes ours when his Spirit "comes upon" us. Then we are "filled with the Holy Spirit," then we know and have power.

We have an illustration of this in our common experience of driving a car. We talk of gasoline as furnishing the motor power, but this is only a half-truth. The gasoline in and by itself is not the secret of the car's power. There is no explosion and no propulsive power until the gasoline fumes have combined with the air in the carburetor chamber. It is not the gasoline that moves the car, but the "mixture." The carburetor when "flooded" with gas gives no result.

In God's plan, the spiritual exploits of the kingdom are to be done not by God apart from man, but by God in and through man. It is those who "know their God" who are "strong" and can "do exploits." We have an adequate spiritual dynamic only when the Spirit of God indwells the hearts of men, and works through them according to his own glorious power. It is one thing for a person to know about the Holy Spirit; quite another to possess the Spirit. It is one thing to have a certain illumination from the Spirit that "lighteth every man that cometh into the world"; it is vastly different to have a baptism of that Spirit. It is one thing to have occasional experience when God's Spirit is felt by us to be warning, comforting, or enlightening; it is something far greater to

have "endowment from on high," a "baptism with the fire" of the Holy Spirit, transforming life and giving an abiding Presence of power and peace.

The supremacy of Christ is not gained by contest on the plane of the humanly possible, but by achievement and victory in the realm of the impossible. We are not concerned with what men tell us we *cannot* do, but with what God says we *can* do. "From the very first man has been 'upon an engagement very difficult,' in which the odds, humanly considered, were against him. The form of the difficulty will doubtless change, but the difficulty itself will remain." Back of all spiritual success there are the labors, sacrifices, prayers, tears, and agonies of God's faithful servants; but back of these is the outpoured life of Christ on Calvary and the outpoured power of the Holy Spirit at Pentecost. In the victory of our Lord Jesus Christ is the only assurance of our own, and in his power, eternal and all-sufficient, is the secret of that of his disciples.

What is Christian statesmanship—to set apart most of our time and energy for experimenting with the machinery of the church, and give first place to securing material results? Shall we be so busy with committees and conferences, accounts and correspondence, holding meetings and planning financial campaigns that we have no time to "Tarry" in God's presence "until" we have received the "Endowment from on high"? Is it Christian statesmanship to preach, "They that wait upon the Lord shall renew their strength," and yet refuse to believe that if we do *not* wait on the Lord we must lose our strength? Is it Christian statesmanship to seek substitutes for the power that only the Spirit's coming and abiding make possible, and teach our young people that knowledge or training or experience or talents of any sort can make up for the lack of the power that only Pentecost can bring?

Without an adequate spiritual dynamic, the church faces a hopeless situation. Let us as individuals, as congregations, as a church, make sure that we are in the way of securing spiritual power. If we are able to do only what is humanly possible, we are no better off than those who know no "promise of the Father," guaranteeing a divine power from on high through a baptism by the Holy Spirit. If the issue before the church is to be settled on the score merely of numbers, wealth, education, organization and effort, the situation is hopeless for the Christian cause from every point of view. But we know that spiritual exploits are still done through faith, that prayer still "releases power" and "changes things," that to those who call upon God, he still "shows great and mighty things that they (of themselves) know not." We have God's un-

changing statement, "not by might nor by power, but my Spirit," and his challenge is still before us—"Prove me now." The quiet but final words of Christ we still hear—"Without me ye can do nothing," and the inspired words of his apostle are still ringing through the world—"I can do all things through Christ who strengtheneth me."

The supreme question for the church is this: Does the church understand and believe this, and will her leaders be able to bring the membership of the church at large to make a practical application of this spiritual truth to the actual situation? If this can be done, there is no question as to either a spiritual revival or an endowment of power. Victory is certain, but, failing this, we must find ourselves in a dangerous situation.

Our remedy must be sought in the direction of the spiritual. In such an hour, when we scarcely know which way to turn, we must turn to Christ. No one else is "sufficient for these things." If we face, in some respects, an "impossible" situation, we also know the way to victory. The only limits that confine us are those that are set by our faith, our prayer, our relation to the Omnipotent Christ. The true dynamic shall be ours when we can work on the level of God's own divine power. To that high plane of life and endeavor he invites us. "Ask, and ye shall receive." "Tarry, until ye be endued." Then "Go, and lo I am with you."

Thank God, Christ is *adequate*!

BRENTON THOBURN BADLEY.

Bombay, India.

[BRENTON THOBURN BADLEY, M.A., D.D., LL.D., born in India, educated in America, elected Bishop in 1924, is now in charge of the Bombay Area in India. He is author of a number of valuable missionary books. This article will appear in larger form in his coming treatise on India to appear in 1930.]

THE HUMAN PREPARATION FOR PENTECOST

MANY Protestant denominations will observe the nineteen hundredth anniversary of Pentecost.

We cannot, we do not wish to recreate the conditions that environed Pentecost nineteen hundred years ago. But we are after the heart of the matter. The heart-throb may be the same now as then. There may be thousands of Christians now who individually would like to feel intelligently the same impelling power that those at that first Christian Pentecost felt, though with more emotion than then.

The Crucifixion was at the time of the Passover. Pentecost, originally representing a festival for the early harvest of grain, was taken

over and transformed by the Jews into a corresponding time of thanksgiving to Jehovah, and, after the time of Jesus, denominated the Christian outpouring of the Spirit as spoken of in Acts, coming fifty days after the Passover.

Note the crises that had occurred in the lives of the disciples. The Crucifixion had scattered them and the other followers of Jesus. In the interim between the Crucifixion and Pentecost, some of the disciples and others reported that they had seen the risen Christ many times. Pentecost, being a Jewish festival, was a natural meeting time. It was a natural meeting time for the previously scattered, disheartened disciples. They are now heartened. They heartened one another and all the followers of Jesus by the reports that were brought. They were going through tremendous spiritual changes. When Jesus was with them, even down to the last, they had hoped that it had been he who would have restored the kingdom of Israel. Their minds and their hearts were passing from the conception of the national hero type of Messiah to an apocalyptic type.

Jewish religious life revolved about these two centers of the Hope (Messianic) and the Law.

For the early Christians the belief that Jesus was risen and that he was alive was central. At his ascension his return was promised (Acts 1. 11). In anticipation of this they had all things in common, and were anxious to be endued with that power that should enable them to gather as many as possible into their fellowship. *All of this was unifying for them. Before, there was discord.* The risen Christ became for them the common denominator. With one accord, a common, but changed, expectancy and hope, they were gathered in one place. Such is the setting in Acts.

Who was this writer of the account of Pentecost—when was it written?

The familiar account of Pentecost is found in the second chapter of Acts, the second volume of Luke's two-volume work: *The Gospel according to Luke*, Luke 1. 1-4, and *The Acts*, the Acts 1. 1. Luke was likely a Gentile, of the fruitage of Paul's work in Asia Minor. Our first reference to him is in Acts 16. 10, in the "we" ("us") clauses that the writer uses from this time on. He was with Paul during his voyage to Rome, and during Paul's Roman imprisonment (Acts 28. 1, 15; Col. 4. 14).

There is plenty of evidence that the letters of Paul were written before the Gospels, from 50 to 61 A. D. With the Gospels coming after that, the date of Acts is probably between 85 and 95 A. D., more

than a generation after the events of Pentecost itself. Likely none of the books of the New Testament was written in Palestine. Certainly Luke, the Gentile, was not at Pentecost. From whom did he get the account? Of course we do not know. Possibly he got it from Mark, who was also a companion of Paul at Rome (Col. 4. 10). And Mark was not a disciple, possibly was not a participant in the events of Pentecost. Luke was a vivid writer, making his narratives live for those for whom he wrote. He was an adept in that inclination common to historical writers, especially of that time, "to idealize the past." Note even our idealization of Washington.

Take an example from the Old Testament. By the idealization of Elijah (1 Kings 17 to 2 Kings 2), unless we are very watchful, we are apt to lose sight of the fundamental fact that Elijah alone noted the Phœnician political, moral, and religious menace that threatened Israel. And on this basis he proceeded to arouse the nation from its lethargy. So Luke, consistent with the times, and consistent with the truth as he saw it, took the few facts about Pentecost that he had heard from some source and made them *live anew*. As we read again the story, who can doubt that Luke is a vivid, vital writer? But who can doubt, as now he reads history, that *Pentecost was the birthday of the Christian Church*?

The Christian Church, Christ's Church! Probably the nearest we shall ever get to Jesus' definition of, Who is a Christian? is this: "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16. 24; Mark 8. 34; Luke 9. 23). There is a vast difference between denial of self and self-denial. Was not Jesus saying something like this, to phrase it more comprehensively, *If any man would come after me, let him decide the issues of life constantly in the presence of the highest and best, and fare forth and follow me*. Jesus thus decided the issues of his own life. No better approach can be made to an understanding of the religion of Jesus than just that. It is so simple. It is the heart of the teaching of Jesus. It is the heart of Pentecost. It is the one fundamental that endures to-day.

To-day we cannot believe that Jesus will soon return, as did they. We are not passing through from a material conception to an apocalyptic conception of the Messiah as did they. We cannot be gathered in one place, as were they. *But if we are to be true followers of Jesus, if we are to bear that dear name, dare we do less than decide the issues of life constantly in the presence of the highest and best, and dare we do less than endeavor habitually to transmute the use we make of our time, our ability, our money, our all, into the coin of the Kingdom?* And this is Pentecost! "I am the Way!"

In these days of denominational endeavor, unless we make Jesus Christ the Common Denominator, our fractions are liable to degenerate into factions. The Spirit of Pentecost is our hope.

We are not to save as many as possible out of the world in view of the day of Jesus' appearing. But with the Spirit of Pentecost controlling our lives, in business and professional walks, and in all our social relationships, "ye are the salt of the earth"—to season and to preserve it; "ye are the light of the world"—to illumine it. And this is Pentecost. We would not recreate the spectacular, the cataclysmic, that may have accompanied the coming of Pentecost in those days. But we would revive the inner Spirit of Pentecost.

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THE HOLY SPIRIT IN THE TRINITY

SEATED in the armchair before me was the professor of English Bible. We were discussing the Apocalypse of John. I had remarked on the lack of really fine literary and religious appreciations among the books written about the Apocalypse. After musing a bit he turned on me with a sudden movement so characteristically his. "If you would find the greatest commentaries on Revelation look in sermons which the masters have preached." Suggestions began piling through my mind, but he was continuing. "Religious books and doctrines grow up out of burning convictions. Whatever their vesture they express the belief of some genius or some entire section of humanity. True scholarship has the task of interpreting that belief to succeeding generations." Then he went on to define scholarship as personal qualification to interpret authentically the data in any field. For any scholar to interpret Revelation or the Trinity he must be religious, just as anyone interpreting Einstein must be mathematical.

Often in my ministry I have seen the wisdom of my friend's remark. Certain movements of the times have taken from us the fruitfulness of mighty Christian doctrines which in times past yielded such personal power that widows and orphans have been ministered to as well as mysticism experienced. To-day not only does the Bible appear a closed book to most Protestants, but the good news heralded by Atonement, Incarnation, Trinity, and other doctrines, is unhonored and unsung. Not knowing how to use these doctrines in a modern world, we work with frenzy for a social gospel. "This ought ye to have done. . . ."

Our hope lies in pushing our doctrine out into life, where it originated. Turning from close speculation about the Trinity, for example, we should examine what it has done historically and what it can do for us. The doctrine of the Holy Spirit arose out of great religious experiences. Only those who reach heights in their moral ventures will capture the full meaning of conceptions welded in the white-heat of such experiences. That is what the professor meant by saying that the truest insight into the Apocalypse would be found "in sermons."

The Hebrews, in spite of their rigid monotheism, objectified references to the activity of God, calling it the Spirit of God, which in a poetic way personalized this Spirit. There are the first foregleamings of mediation in God's activity in the world. "By his Spirit the heavens are beautified" (Job 26. 13). "Thou sendest forth thy Spirit, they are created," says the Psalmist (104. 30), speaking of the works of creation. God's presence in the human heart was objectified: "And take not thy Holy Spirit from me." Even so direct a statement appears as when the prophet says, "Now the Lord Jehovah hath sent me, and his Spirit" (Isa. 48. 16). The words "Spirit of God" seemed to assure the Hebrews that God could reach out, could act, create, sustain. There is no thought of individualizing the Holy Spirit in the Old Testament, but the term was in the air and readily lent itself to personalization by Christian theologians.

In one sense the coming of Jesus put an end to the abstract objectification of God outside himself. There is nothing in the Synoptics, save the baptismal formula, to indicate that Jesus or his disciples ever thought of any separate Holy Spirit. In fact the disciples too easily neglected God and had to be reminded by the Master. They were blinded by a great light. "They beheld his glory." In another sense, however, the coming of Jesus ushered in an objectification of God's external activity. It grew out of the circumstance that Jesus could not remain forever with his earthly friends. How should he prepare them to be comforted in the crisis and stalwart in the long, martyr-strewn years to follow? Should he not assure them that God would come to them with power even as he had to himself? Should he not promise that the Comforter would come, reminding them of him, of the longings for this world which they had shared together? God's Holy Spirit would hover over them tenderly and would renew them unto all good works.

What happened after the death of Jesus we know. Humanity was shaken, the world was turned upside down by the followers of a Galilean. These vivid experiences cooled somewhat with the years, but three great facts of the Christian consciousness remained and were formu-

lated theologically. The Incarnation testified that God had been perfectly revealed to them in Jesus; the Atonement testified that this discovery had power sufficient to drive sin out of a life; the Trinity testified that God was inexhaustible, and that these experiences of evangelizing the world could continue because God's Holy Spirit was present in this world.

The times are generally black. In one such time of despair an old prophet prayed the Lord that the young man with him might see. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire." Jesus likewise prayed that the young men who followed him might see. Their belief in the Holy Spirit was the answer to this prayer. The modern Christian who profoundly believes that God's presence saturates our actual material and spiritual world conserves the triumphant meaning of this doctrine of the Holy Spirit. Nay, he even contributes to it, for, as Schopenhauer insisted, Christianity's doctrine of matter was for centuries realistic. We speak to-day of the immanence of God in meeting the problem the early Christians faced when they promulgated the doctrine of the Holy Spirit. But names do not matter as much as our own religious response. Immanency is somewhat abstract and difficult to make personal. The original term supplies an intimate, spiritual element greatly needed, for our chief religious problem to-day is sensing and claiming the power of God for individuals and nations.

Moderns avoid connecting God with activities in this world. Deism was not slain in the last century. Eddington has been censured for mentioning God and physics in the same paragraph. Educational theory demands the separation of "sacred" and "secular" studies. Prayers, even, in some quarters get along without reference beyond the race of men. Narrow intellectualism always ignores the Spirit of God brooding upon the face of the deep. Philo and Alexandrian thinkers lost completely the dynamic Old Testament conception of the Spirit of God. They were intellectualistic. Mind and heart must always combine if the thick veil of things is ever to be penetrated.

Two further observations must be added. First, the doctrine of the Holy Spirit stands as an eternal attempt by humans to express the richness of their whole experience and conception of God. Fatherhood is the nearest single conception we have, yet a father could love us infinitely and still not own our tenement. All his devotion might not prevent us from being put out into the street. Even the Hebrews reached out to coin extra phrases to emphasize the creative and sustaining activity of God. In a loose sense *rooach* (wind, breath) in the Old

Testament is an early analogy in biblical literature to the conception of the Holy Spirit in the early church.

The second item is by far the most important thing in this essay, and there is room only for a suggestion of it. For the early Christians the Holy Spirit was closely associated with Jesus of Nazareth. "He shall testify of me. . . . I will send him unto you. . . . I will not leave you comfortless; I will come to you," says Jesus in the fourth Gospel. Paul speaks frequently of "the Spirit of Christ." Something for the first century Christians had happened in the world because of Jesus. Everywhere there was conquest, triumph, power, where before there had been fear and hopelessness. God's Spirit was living and moving in this world. The doctrine of the Holy Spirit is not some artificial invention to round out the Greek love for threes in forming a fourth century conception of Godhead. It is a picture-in-doctrine of the soul of early Christianity as it went forward with the banner of God even though the body of Jesus no longer walked this earth.

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[The Reverend EWART EDMUND TURNER, first introduced to our readers in the January-February, 1930, issue of the REVIEW, has become pastor of the Methodist Episcopal Church at Tilton, N. H.]

THE WITNESS OF THE SPIRIT

It is difficult to realize the boundless significance of a year set apart to the special study of the Holy Spirit. To make some little contribution to that great field of thought, to enable someone to see a little more clearly into the things of the Spirit is, above all, a divine privilege. We may be sure that if we are to enter into this *sanctum sanctorum* of truth and life we must come with reverence and godly fear. Unless we have met God in prayer we might as well follow the advice of Dr. Rudolf Otto in his wonderful book, *Das Heilige*, "*und nicht weiter zu lesen*" ("and not to read further"). The revelations of the Spirit are often made through prayer and the reading of those books which are deeply devotional. Martin Luther told his wife one day that he had so much to do that it would be necessary to spend an extra hour in prayer! We all know that it was the custom of Mr. Wesley to get up a great while before day and spend long periods of time in prayer; and the four great books which influenced him most were Jeremy Taylor's *Rules and Exercises of Holy Living and Dying*, à Kempis's *Imitatio Christi*, Law's *Serious Call* and *Christian Perfection*.

From a psychological standpoint our investigation of the things of

the Spirit must be, not according to some a priori dogma, but by way of experiment or experience. "*Ich weiss es aus Erfahrung*" ("I know it through experience"). Here lies the glory of an original study of this theme in the New Testament. When we turn to the Gospels, the Acts, and the Epistles for a definition of the Holy Spirit, we are likely to be disappointed. The thought of the early church had not yet crystallized itself into a definition. They were more concerned about the boundless reality of things than in setting certain definite limits to their meaning. We are not surprised, therefore, that they used many names to represent the Spirit of Pentecost, the Divine Spirit: The Spirit, The Holy Spirit, The Spirit of God, and the Spirit of Jesus. Experience to them meant a great deal more than it does to us. We are often inclined to make it individual and personal, forgetting that there is a collective experience as well as a personal experience. Then they that feared the Lord spake often one to another. That was said of God's people before New Testament times; but turning to the New Testament we find a similar collective experience: they were all with one accord in one place. The conserving power of the Holy Spirit is seen in retaining for us this collective experience. Empirically we must ask, What is the function of the Holy Spirit? What has the Holy Spirit accomplished in the church? What has the Holy Spirit done for me? The extent of our Methodist Witness, and our conception of the Witness of the Spirit, will depend very largely on the attitude we assume toward these and similar questions. If we faithfully make the experiment, the validity of the results cannot be very well gainsaid nor denied. We believe it is the duty of the Methodist Episcopal Church, if the present growing generation is to recover the sense of the Eternal and satisfy its hunger for God, to interpret anew the operation and work of the Holy Spirit.

"What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible."

The Witness of the Spirit, in a very large sense, is a Methodist Witness. It would seem that in a very definite way this special phase of the evangelical faith has been committed to our trust. We believe the conserving power of the Holy Spirit is being directed in this way. In a day when talk is rife about the union of the churches, and concessions and considerations are being asked on every hand, it might be well to remember that, while there are some things which we may well afford to sacrifice for the sake of union, there are things which, please God, must be kept

intact until we become one in the great Catholic Church of Christ. It is generally conceded that Methodism led the way in the great evangelical movement, and it is not unlikely that in the coming days when so many knotty questions must be settled much of our light will come by way of the Spirit.

In the development of religious doctrine and dogma, as in the unfolding of religious experience, the Holy Spirit played no less a part than in the inspiring of the Holy Scriptures. In the early days of the Christian Church the Witness of the Spirit was most eloquent of all. He directed the thoughts of men. It was not the preacher, but the power back of the pulpit, back of the preacher.

The Holy Spirit is not only seen in the development of doctrine, but in directing the ways of the servants of God. It was the Holy Spirit which kept Paul out of Asia and sent him in Phrygia and Galatia. Methodist preachers know what it means to want Bithynia and get Troas! Bishop Phillips Brooks never planned to be a preacher. He wanted to be a teacher until the Holy Spirit led him forward into his new field. David Livingstone saw something other than a field for the explorer in Africa, otherwise he would not have said, "The end of the exploration is the beginning of the enterprise"; and this we believe was by the Holy Spirit. One cannot very well read historically or otherwise without perceiving an intelligent, guiding, beneficent power. The Holy Spirit is not a blind force, but distinctly directing, in the apparently small things which concern every one of us, as well as in the great affairs of the State and the kingdom of God.

What better testimony of the Spirit can we have than that which is given by Jesus himself in John 14. 25, 26 and 16. 13, 15?

"These things have I spoken unto you, being yet present with you. But the Comforter (Paraclete), which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you all things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

Of Pentecost it was said, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Paul is equally emphatic about the things of the Spirit. His great prayer and plea was, "Be filled with the Spirit!" What Paul learned aside from the tradition of the times came through the revelation of the Spirit. One cannot read the Epistles of Paul without feeling

the power of that unseen Presence. Paul was not numbered with the disciples of Jesus, and yet what wonderful revelations he had of the risen Lord. So real had Christ become to him that he was accustomed to say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." What other power could make the meaning of the Master so clear to Paul? Passage after passage might be quoted to show that Paul's great Teacher was the Holy Spirit. In First Corinthians 7. 40 he says: "And I think also that I have the Spirit of God."

After Saint Paul we might think of Saint Augustine, Saint Francis of Assisi, Luther, Wesley, every one of whom was a disciple of the Spirit of God. It must have been the Holy Spirit which led Mr. Wesley to write those beautiful words, the like of which has seldom been written before nor since:

"The Spirit of God so works upon the soul by his immediate influence, that the stormy winds and troubled waves subside, and there is a sweet calm; the heart resting in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his iniquities are forgiven, and his sins covered." *Spiritus sanctus in corde.*

The Holy Spirit in the heart, that is the secret of holy living; and when we read this we might well remember that things pertaining to the Spirit go to the root of everything religious.

Over a church door in the city of Hamburg is a piece of statuary representing Saint John the Divine writing of the love of God. Back of the statue is seen an angel guiding and directing the hand of the writer. So let us believe that back of every worthy thought, back of every good word, back of every noble deed is the Holy Spirit. We may speak of eloquent sermons and fine essays, of our spiritual outlook and spiritual ideals, but we can scarcely attain to anything that is really spiritual unless we are led by the Spirit of God.

The story is told of Thomas Aquinas that one day while worshipping in the chapel where he was accustomed to perform his devotions the Lord spoke to him and said: "Thomas, thou hast written much and well concerning me. What reward shall I give thee for thy work?" Whereupon Thomas answered, "*Nihil nisi te, Domine*" ("Nothing but thyself, O Lord!")

LEWIS KEAST.

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[The Reverend LEWIS KEAST has been for many years the successful pastor of the First Methodist Episcopal Church, Ishpeming, Mich.]

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AN ESSAY ON LOVE

PHILIP WHITWELL WILSON

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I HAVE been trying to work out an idea which has been a help to my own life and thought and, perhaps, may be a help to others. I hardly know what to call this little discussion, but possibly it might be described as *An Essay on Love*. At any rate, the word Love, its meaning and applications, are to be announced to churches as my text and to colleges as my thesis.

It may be well if I explain what led me to this line of inquiry. All of us are aware that we are living in an era of revolt. Whole nations reject the authority whether of the church or Scripture. Hence, I asked myself if there is any authority which people are still ready to accept. I suggest that skepticism itself submits to Science. We may not listen to our pastors, but we do obey our physicians. The judgments of Science when delivered *ex cathedra* are accepted as infallible, and it is Science that has led me to the phenomenon called Love.

It will be noted that the quest, so started, is wholly independent of an ecclesiastical dictation. It so happens that I am myself one who believes in the inspiration of the Bible, but I shall quote the Bible only as I quote any other book or refer to any other fact. We set forth from a point where people meet, not as Christians or Buddhists or Moslems, not as modernists, fundamentalists or atheists, not as Catholics, Protestants or Jews, not as rich, not as poor, but as men, as women, as children. In the words which Saint Paul was so fond of using, Science, like the gospel itself, knows "no difference" of class, creed or race. Whether a person goes to church on Sunday or plays golf, he can follow this argument; and I shall ask him whether he can escape from it.

In passing, I may remark that Science, in the modern sense of the term, is as yet only in its infancy. Much of our more speculative science has still to stand the test of time, and it is always wise to put to ourselves the question how the latest theory will sound a thousand years hence. But I admit that, for the moment, Science is our Cæsar, and if Saint Paul had the courage and humor to appeal to a Cæsar who happened to be hero, I am ready, for the sake of argument, to appeal to a Cæsar who happens to be Science. Is it conceivable that Science itself is showing us the road which will lead us, through Love, to the Redeemer and his cross? I cannot imagine a more fascinating line of investigation.

I make no pretense to be a scientist. But I am not mistaken, surely, in thinking that Science is a search for order, based on truth. It was the scientific view of the Creator that was emphasized by Saint Paul when he declared that "God is not the author of confusion, but of peace." If, then, our minds are to-day in something of a maze, and our morals also, it can only be because our science as well as our religion is imperfect. Both need to be completed, and I am wondering whether the factor awaiting treatment, at once religious and scientific, is not this very factor of Love which we are considering?

I am one who reads and reviews a fair number of books in the year, some of them books about religion. I am astonished, now that I come myself to think of it, how seldom the word Love is used with any accurate appreciation of the meaning. There never was a more excellent book of reference than the latest edition of the *Encyclopædia Britannica*. But it contains no separate article on Love; only cross references. Such an omission can only mean that there is something defective in our thinking. Do our dictionaries define Love? I turn casually to Funk and Wagnalls and find this:

A strong complex emotion or feeling inspired by something, as a person or a quality, causing one to appreciate, delight in, and crave the presence or possession of the object and to please or promote the welfare of that object; the yearning or outgoing of the soul toward what is apprehended and regarded as good or excellent from any point of view or in any relation; devoted affection for or attachment to: strictly applicable to persons.

That seems to me to be an idea of Love which springs from a mind that has yet to appreciate Love as an idea. Take the statement that Love is "a strong complex emotion or feeling." Was it "a strong complex emotion or feeling" that created the universe? I cannot pretend to be convinced. Yet, as we shall see, that is the claim advanced on behalf of Love.

I am asking myself whether this neglect and misuse of the word Love is not responsible for many of our difficulties, international, political, ecclesiastical, personal, social, domestic; and perhaps I may explain what I mean by a parable.

For thousands of years the astronomers of Egypt and Greece and Rome were in complete mystification over the stars. The very word planet means wanderer, and it was adopted because it was so hard to tell where a planet would wander next. Creeds and catechisms? They are lucidity, compared with the intricacies of what optimists called the Ptolemaic System.

Why is it that in modern times astronomy has ceased to be astrology and has become entirely credible? It is because the apparent vagaries of

the planets have been explained by a simple law of motion. The sun does not move round the earth. It is the earth that moves round the sun.

Is it possible that, similarly, there is a simple law which explains the intricacies of what we call belief? Can we take the creeds and the catechisms and the other difficulties and treat them, as Einstein treats the forces of nature, reconciling them in one comprehensive formula that shall be undeniable when understood? In the words of Tennyson can we discern

One God, one law, one element,
And one far off divine event
To which the whole creation moves?

Can it be that this "one God, one law, one element" is, in one word, Love?

The late Professor Drummond wrote a book which he entitled *The Natural Law in the Spiritual World*. He sought to interpret faith by Science, things unseen by things seen. Reading my Bible again I am impressed by what I may call this use of Science in the Scriptures.

I turn to the First Epistle of Saint John. For the moment, I do not inquire who wrote it, or when it was written, or why. I simply take certain words from the Epistle as they stand. What are those words? They form two simple sentences, *God is Light* and *God is Love*. I cannot imagine a more evident illustration of what Professor Drummond meant. Light is subject to "natural law." Love is the illumination of the spiritual world. Light is a parable of Love.

I need not labor this point. Saint Paul speaks of Love just as we speak of Light. He says that Love is "shed abroad in our hearts," and similarly, in our conversation, we talk of a face "lighted with a smile," of "a lovelight in the eye" and of "the dawn of love"—as a sun on the horizon.

Now, whatever be the explanation of a phenomenon so amazing as Light, at least we have here a scientific term. The Creation was announced in the very words *Let there be light*, which were used to celebrate the jubilee of Thomas Edison, the inventor of the electric bulb. Between the Father of Lights in heaven and the father of lights on earth there was no rivalry. In the words of Saint Paul, God and man were "fellow-workers in the gospel" of illumination. It is thus a significant circumstance that our Lord should have startled mankind by advancing a supreme claim to be "the Light of the World." It is a phrase which, associated with the statement that *God is Light*, suggests a strictly scientific basis for the Deity of Jesus the Christ. If God be both Light and Love, then Jesus is God, because there is nothing in him which was not Light

and Love. As he himself put it, *If thine eye be single, thy whole body shall be full of Light, and Greater Love hath no man than this—that a man lay down his life for his friends.* Find any other man whose whole body, displayed in agony on a cross, is filled with the light of love for enemies whom he still forgives as his friends, and I will admit that this second Christ would have the same claim as the only Christ of the Scriptures to be God. But there is no second Christ. In an outshining Love, he stands alone.

It will be seen that this proof of our Lord's Deity is wholly independent of any creed, of any catechism, of any church. The centurion at the Cross was no ecclesiastic. He was not even a Jew. He was a pagan who worshiped idols and deified his emperors. Probably he owned slaves. Certainly he scourged them. Yet looking on Christ, there crucified by his own military command, that centurion exclaimed, *Truly, this was the son of God.* What was it that convinced the centurion? Miracles? There is not a hint of a suggestion that he had seen any of Christ's miracles. Indeed, on Calvary—as the Pharisees, wagging their heads in sarcasm, were explaining—the Cross was the negation of miracle. *He saved others; himself he cannot save.* His divine birth? I am one who believes in Christ's birth, as recorded, more firmly with every year that passes and I think that, undoubtedly, the centurion was alluding to this event. But what convinced the centurion that Jesus, there dying, had been born the Son of God was no angel song, nor was it the resurrection. For the resurrection had still to happen. It was Jesus himself, wounded, bleeding, thirsty, tortured, dishonored, and what Science has to face is this same spectacle—Incarnate Love.

At the Cross of Christ let us pause for a moment, therefore, and, as it were, take our bearings. As Christians we complain sometimes that scientists undermine our beliefs. But at least the scientist is true to his own research. When he encounters a mystery like Light, he examines it, lavishing on its wonders the worship of experiment. But how do we who profess to be disciples of Jesus treat the deeper mysteries of Love? We are most zealous in writing libraries on predestination, on the apostolic succession, on the authenticity of Scripture—all very important subjects, I admit. But the text, *God is Love?* We are quite content to put it in a nice little gilt frame of convention, so hanging it as a pious ornament over the chiffonier in the parlor.

Of all aphorisms, expressed in human language, *God is Love* will ever be the shortest and the most stupendous in its immediate and ultimate significance. For it means that Love is defined as the very Being of God. It includes his power, his justice, his healing, his authority, his wisdom and

his immeasurable infinities; and not less impressive is the application of the word Love to the being of man. Repeatedly in Scripture we have the words, *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself.* Love is no mere sentiment. Because God is Love, there is nothing in man, not even in the strongest, wisest and greatest of men, that should be other than Love. Because Christ was unique in his Love, therefore he is universal as an Example.

To persons in doubt about God and man, whoever they may be, I would suggest, then, that the first thing to do is to drop most of our present discussions for the time being, and try to arrive at a clear idea about what we mean by Love. Whether I can make any contribution to a theme so momentous in its importance, I do not know, but, for what it is worth, I will suggest how I have tried in a simple way to put it to myself.

I continue to interpret Love as a spiritual light and to work out the details of the parable. For instance, we derive light from a candle, light from a lamp, light from electricity and light from the sun. Yet this light is one and indivisible. It is an activity so subtle and pervasive that, like the X-ray, it penetrates all substances, however opaque and solid they may seem to be, holding a passport to the most secret recesses of what we call matter.

So with Love. A husband loves his wife, a brother loves his sister, the citizen loves his country, the student loves his college, the worshiper loves his altar. Yet Love is also one and indivisible. It is a radiant pervasive essence that can penetrate all beliefs however conflicting, all conditions however diverse, all religions, all nations, all classes within nations. Jesus says that the Almighty "maketh the sun to rise on the evil and the good." So does this Light of Love shine on the Catholic, the Protestant, the Jew, the Moslem, the Buddhist, the Confucian, the black man and the white man and the yellow man, on rich and poor, on learned and illiterate, on the whole and on the sick, the young and the old. Just as Light is refracted in water, so does Love change its direction according to the medium through which it passes, being strong and tender, laughing and sorrowful, compassionate and even indignant. Just as Light is analyzed by the prism into colors, so is Love resolved into virtues, joy and peace, long suffering and righteousness, service and sacrifice and comradeship.

But the mere fact that Light is varied and diffuse does not mean that Light is lawless. On the contrary, the laws of Light are embodied in what we call "an exact science." So with Love. Saint James calls it "a royal law." It is the prerogative of God, conferred on his children. As for Saint Paul, he is not content to describe love even as a royal law. He

declares that it is "the fulfilling of the Law." Once more we retain our touch with the strictest canons of scientific precision.

The statement that Love fulfills Law is, of course, unusual. It does not mean merely that Love obeys Law. It means that Love supersedes Law. Every seaman knows that at low tide a channel, with its reefs, may be very dangerous. But if the tide rises, the ship is lifted above all danger of these rocks and shoals. So is it with the flood tide of Love. It lifts us above that chart of social dangers which is what we mean by law. The man who loves does not want to kill, does not want to cheat, does not want to blaspheme the God who has surrounded him with numberless benefits.

If you love a person you cannot treat him unjustly. Whatever the law says that you must do to him or leave undone, you will obey of your own free will. If, then, all men and women were perfectly loving, law would be changed from compulsion to guidance. Not one suit would be heard in the courts, except as friendly arbitration. No one crime would be committed, except as insanity, and perfect love would thus cast out fear. Men would not meditate injury nor would they expect themselves to be injured. From the wheels of industry there would be removed a friction which is to-day impeding output and costing uncounted billions, and the mind of our race would be emancipated from an untold burden of suspicion, anger, hatred and remorse. If the latest of the sciences, psychology, leads us to an understanding of Love, mankind, the wide world over, will be transformed.

As it seems to me, then, Love is to Life as a line is to geometry. Nothing can be rightly understood as long as we are in doubt as to what is the royal law of Love. If a man has not decided this question, he can decide no question, and this is the question that we have now to face. What is Love?

Well, the phenomena to be examined are familiar enough to all of us. A mother's love, a father's love, self love and so on—what do we notice in every such instance? Surely this—that Love is always associated with Life. A father lives, a mother lives, a child lives. In other words, Love is no academic abstraction, expressed in words. Love breathes, feels, looks, hears, acts, suffers, rejoices, commands, obeys, faces birth, faces death. Obvious, you say. Yes, it is obvious. But like other obvious truths, it has been overlooked. It is obvious that blood flows through the veins, but there had been ten thousand years of civilization before Harvey found it out.

Let us see how the obvious affects theology. This term theology means of course a God-Word, and clearly the first God-Word is Love. Yet it is often the last word that we find in our treatises. If God be Love,

then God is Life. For a man to love God with all his heart and all his soul and all his strength and all his mind, means that the man should be wholly alive to life, and not considerate only of labels. A physician, who loves God and man with his profession of medicine, does not ask whether his patient is a Catholic, a Protestant or a Jew; he only asks whether he will live. So with a fireman when he rescues. What alone interests him is a danger to life. It was on life that Jesus concentrated all his attention. Why did he arouse opposition by declaring that the Sabbath was made for man, not man for the Sabbath, and that David, if starving, was entitled to the very shewbread on the altar of the Holy Place? It was because he came, not that they should have religion and have it more abundantly; there was religion and to spare in the world when Christ was born; but that they might have Life and have that more abundantly. That was his aim—to give Life and to save Life.

When, therefore, we recognize that God is Love and that Love is Life, we escape from a veritable chaos of complexity. Differences between churches, between nations, between races, controversies over creeds, and politics, quarrels in families, jealousies in business, matrimonial incompatibilities, every irritant that enflames the anger of man—they are all resolved by the science of Love into the one aim—that we may have Life and have it more abundantly. The church, the hospital, the college, the home, industry, mosques, temples, customs, governments, all institutions, all individuals are to be judged, not by wealth, not by power, not by display, but by the contribution that they make to that Life which is the Essential. And Life, like Light, is among the realms of Science. Theology is a divine Biology.

It is here that we approach the crucial moment in our inquiry. For if Love be Life, why do we need to have two words for what, apparently, is one and the same thing? Let us see whether we can get at a definition of love that really defines.

Love, surely, is that part of our life which is yielded to and belongs to others. If you work out that very lucid formula, I think you will find that, in every application of Love, it proves to be as accurate as an equation in algebra. Love is not a mere negative like unselfishness. Love is Other-Selfishness.

We need not multiply instances. One or two will be sufficient. Take the love of a mother. It is the life that she invests in her child. Take married love. It is an exchange of life. Take "the golden rule"—*Thou shalt love thy neighbor as thyself*. In these and all other cases it will be found that the law of Love is as absolute as the law of gravity or the conservation of energy.

The most astounding example of all is, of course, the statement that God himself, the Creator and Preserver of the universe, is himself subject to this Other-Selfishness. Yet it is true. Have you ever been impressed by what I may call the modesty of God? He is One who hideth himself. No man hath seen him at any time. The whole of our knowledge of God is derived from his Other-Selfishness—the life that he has given us—the home that he has developed around us. That is the meaning of the text, *All things work together for good to them that love God*. If God be our Other-Self, we are, as the saying goes, in tune with the universe. We may take the famous thirteenth chapter of Saint Paul's First Epistle to Corinth and rewrite it throughout with the word God substituted for the word charity or love. Let us try it and see. Here is the result.

Though I speak with the tongues of men and of angels, and have not God, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not God, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not God, it profiteth me nothing.

God suffereth long, and is kind; God envieth not; God vaunteth not himself, is not puffed up,

Doth not behave himself unseemly, seeketh not his own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

God never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, God, these three; but the greatest of these is God.

At this point we are faced by a difficulty. It is a grave difficulty. It is the gravest of all difficulties. On the one hand, we say that God is Love. On the other hand, we know very well that this world of ours is not always a loving world and that the Church of Christ herself is not always a loving church. Nations and individuals are a prey to hatreds and to the results of hatred, to wars and revolutions and tragedies of every kind.

Take the United States. The most prosperous country in the world has surrendered itself to a vast increase in divorce. There is a tragic

tendency to suicide. There is a prevalence of crime, of corruption and of gambling over finance. There is, too, a cynicism, not to be measured by statistics, a seeking after sensation, a striving for display which sometimes borders on insanity and is never without a deep pathos. I cannot suppose that it was for such ends that the Creator devised the wonder of our minds and bodies and endowed us with the supreme opportunity which we call Life.

Now, as every doctor is well aware, a condition of health is much more easily understood than disease. Indeed, one reason why the creeds are perplexing to some of us is that the church has not only to include life, but to save life. It is redemption that compels us to consider difficult questions affecting predestination and the atonement. Anybody can make things simple or seeming to be simple, if he ignores what we call the seamy side of the human soul.

Next, let us be sure that we get the facts right. There has been a good deal more love in the world than at times we have been inclined to suppose. Because murder gets into the headlines more frequently than motherhood it does not mean that there are more murderers than mothers. During the Great War there were more babies born than there were soldiers killed. The claim that love is the strongest thing in the world is fully justified. If we aggregate the paternal, maternal, matrimonial, filial, fraternal, social, national, professional, religious and all the expressions of Other-Selfishness, we shall find that, cumulatively, we have by far the most powerful determination of human destiny.

Still, we are bound to deal with what, crudely, I may call the failures of Love, and I suggest that once more we should follow the parallel of Light. How is it that Light behaves? Does it only shine and heal and bless? On the contrary, it blazes, it flashes, it scorches, it consumes, it destroys. The very element which is the most adequate symbol of Love proves to be the element against which every house and every ship and every factory has to be insured.

It is so with Love. The glory of the Crucified and the face of the Madonna are not its only revelation. Love may be a passion. Love may be a lust. Love may be cruel as the grave. Love may be soured into jealousy and distilled into hatred. The use of Love means all that is good. But its abuse, what we call sin, means all that is evil.

Now, I have not the remotest intention of trying to explain all this. I do not know why there is evil in the world as well as good, nor does anybody else, and at my time of life I am much too busy to waste my remaining years trying to solve the insoluble. What I do say is this. The mere fact that there was a great fire in San Francisco does not debar me from

enjoying the sunshine of a pleasant autumnal afternoon; and the lightning that split a tree recently near my house does not terrorize me into turning off the light whereby I am writing these words. So with Love. Because Romeo and Juliet came to grief in a tomb, and Cleopatra poisoned herself with an asp, and King Henry VIII had six wives, that is no reason why I should not pray to God when I need help, and enjoy the happiness of my home, and find around me a world of neighbors who, on the whole, are kindly and considerate of my needs and my faults.

The question is thus why this Love should be such a mystery, not only in its fullness, but in its failures. Why is God described as Light, and Satan as an Angel of Light? That is the paradox, not of orthodoxy alone, but of that human experience which is the basis of orthodoxy.

Once more, it is Science that helps us. Light shines. But Light is also reflected, and the reflection depends on the mirror. A perfect mirror gives a perfect reflection. But no mirror is perfect, and the slightest error in the shining surface produces distortion. It may make a tall man look as if he were short and a short man look as if he were tall.

It is true that the Love of God is shed abroad in men's hearts, but a condition is added. It is so shed "by the Holy Spirit which is given to us." It requires God in man to reflect the Love of God.

Hence, the world is full of Lover's caricatures. Adultery is the caricature of marriage. Theft is the caricature—indeed, the upside down—of giving. Nepotism is the excess of fatherly affection. Intolerance is the swelling of zeal. People ask why the Church of Christ produced a Holy Inquisition. But our Lord foresaw it. He knew that if a surgeon will not hesitate to hurt his patient in order to save his physical life, the inquisitor would not hold his hand from torturing a heretic in order to save the soul. *The time cometh that whosoever killeth you will think that he doeth God service.* Even if we ourselves know the Love of God, we need to be very sure that our mirror is accurately reflecting God's face to others.

I am reminded of the immortal love song in which, with delicacy and charm, Sir Philip Sydney says:

My true love hath my heart and I have his
By just exchange, one for the other given;
I hold him dear, and mine he cannot miss.
There never was a better bargain driven.

Love is a "just exchange"; that is why there can be no "better bargain." *We love Him because he first loved us.* It is electricity—the positive attracting the negative.

A just exchange implies that exchange may be unjust. You cannot have equity without the peril of what the Bible calls "iniquity," and iniquity is the failure of Love to strike an even balance.

A mother loves her son, but the son neglects his mother. That is iniquity. A husband and wife drift into alienation. It means that Love, defective first on one side and then on the other, is reduced by iniquity to a minimum. A man is jealous. This implies that he is claiming more of others' lives than he is prepared to give in exchange. Lust is the exchange of physical love that exceeds the spiritual response. It also is iniquity. So we might proceed.

Where exchange is disturbed, as every financier knows, there is no equilibrium. If multitudes of lives are upset by worry, by quarrels, by loneliness, it is because the exchange has got out of hand. People are receiving more than they are giving. They are giving more than they are receiving. They are loving more or less than they are loved.

If, however, our Lord said that *the love of money is the root of all evil*, we can see the logic of it. When a man loves money, there can be no just exchange for that love. For money, whatever it may buy, cannot love in return for love. So when a man loves pleasure. The exchange is momentary and depreciates with the years. The only true love, the only just exchange, is like for like and both likes must be lives.

Individuals form societies and, if the exchanges in society be unjust, stability is impossible. What is a thunder cloud? It is moisture electrified in the negative or positive sense. And what is lightning? It is the negative electricity leaping to the positive, or *vice versa*. That is exactly what happened in France at the Revolution. Before that cataclysm the aristocrats were receiving more than their share and the peasants less than their share. It was an unjust exchange working through the masses, and suddenly the flame emerged. The balance was restored.

What had to be restored in France was the social and economic balance. Life itself was in the balance that was restored by Jesus on the Cross. Everywhere men and women were denying Love. They were living for themselves, not others. They were killing others, in order to live for themselves. Jesus took his life and gave it to others, first in service, then in sacrifice, letting others kill him that others might live.

Rightly do we call this an atonement—he in others—others in him—that all may be perfect in one. Inevitably, it meant that he had to take upon himself the sins of the world. If a mother suffers for the sins of her children, Jesus also could not be all that he was to others without suffering the punishment which the wrongdoing of others entails. Inevitably, he was the propitiation for sin. For no man can be punished

twice for the same offense. If Christ has shared a man's life and lifted the burden of guilt from his conscience, there is no second condemnation that can befall him. On the other hand, if a man will not have this just exchange of life for life in Christ, inevitably his guilt remains. If he is selfish in motive and deed he cannot be other-selfish in consequences.

If Christ preferred the publicans and sinners to the scribes and Pharisees, this was the reason. The life of a scribe or a Pharisee is a better life, perhaps, than the life of a publican or a sinner. He has made more of it. But the scribes and the Pharisees kept their lives to themselves. They did not yield their lives to others. They were splendid Selves. But they were not Other-Selves. They failed in Love.

Here are principles that apply to the hereafter as well as to the here and now. It is no use for us to deny hell. While we are denying it, many of us are already there. What is hell? What is Heaven? Like Boston, they are states of mind.

One day our Lord was watching a shepherd as he separated his sheep from his goats. It was so, he said, that we should be separated—and by what test? Simply this. Have we or have we not loved? Have we yielded ourselves to Other-Selfishness or have we held ourselves to ourselves? It is a question, like health, which is independent of all churches, all creeds and all controversies, and we should note how Jesus illustrated the question. "I was an hungered, said he, did ye give me meat? I was thirsty, did ye give me drink? A stranger, did ye show me friendship? Naked, did ye clothe me? In prison, did ye visit me? Inasmuch as ye did or did it not to one of the least of these, ye did or did it not to me." What does all this mean? It means that Christ was God because Christ was Love. His glorious Self is thus an Other-Self in all the children of God's love. We cannot touch anyone in any relation of life and leave Christ untouched.

Heaven is thus the place of Other-Selfishness; hell is the place of Self. Heaven is the kingdom of comradeship, chivalry, service willingly rendered, and homes happily united. Hell is the anarchy of every man for himself and let the devil take the hindmost, the place of deceit, of pitiless competition, of boasting, ambition, discourtesy, of pride and caste and all the other evidences of a denied and arrested Love. We do not know what time will be when time shall be no more. In terms of time, we cannot conceive of eternity. But if Love is eternal, the contraries of Love are also eternal. The self that insists on being self cannot sing the song of triumph before the throne of God and of the Lamb. He that findeth his life, therefore, shall lose it, and he that loseth his life for Christ's sake shall find it. Love means that our Life is hid with Christ in God.

THE HOLY COMRADE

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JESUS was a unique individual, clearly set apart from all the rest of his generation and all the rest of mankind. That is the easiest impression to get of him, and it is the one which has dominated Christian thought and theology during most of the centuries since his sojourn on earth. All the attempts to derive his origin more directly from God, to explain his personality in terms of a different kind of divine essence, to interpret him as the one and only begotten of the Father, are our efforts to fit his faultless personality into the framework of our imperfect world, to give due acknowledgment to all that was different in his experience. Among all the sons of women he stands alone, and his loneliness is both a pity and a glory.

As we read more deeply into his story, however, we become conscious that a deeper insight into his career shows another phase of it which is more truly characteristic of him than his loneliness, and that is his comradeship. He is one of us in a more profound sense than he is set apart from us. In his own experience, at any rate, he himself was more conscious of his comradeship with men than he was of his difference from them. Nothing is more striking about Jesus, the unique man, than that he was more vividly aware of his kinship with the rest of us than any man of all the years has ever been. In him the reality of human fellowship was as poignant as the deepest love, which is always so close akin to pain. There were no barriers between him and any kinds of men. He looked below all their differences from him and saw a brother in every man who came into his presence. He took his place naturally in the Father's family along with the rest of us.

These two aspects of the impression which Jesus makes upon us are reflected in the influence of the living God working in and upon those who submit to his guidance. The Spirit of God sharply etches the individuality of the man he makes his own. Every talent and every power is enhanced by the indwelling vitality of the Holy Spirit. An individual thoroughly aroused and awakened by a vivid sense of fellowship with God is, by that very experience, made so much more of an individual. In a real sense, the religious experience is the discovery of self, as distinct from the rest of the world of men. It is a profoundly personal enlightenment.

In just as definite a sense, the Spirit of God makes us conscious of our fellows. The religious experience is certainly the discovery of the men who share the Father's world with us. That same Spirit, who shows us ourselves, also lights for us the faces of our brothers, so that in them we see that likeness to our own which is the token of our kinship. The Holy Spirit is the Holy Comrade, through whom we learn to have fellowship with all who live by truth.

I

There are few phrases in our religious vocabulary more difficult to define than the Holy Spirit, but, as a practical element of the religious experience, we may safely say that it is the name we give to that spirit of comradeship with the divine which is the heart of the inner spiritual life. The Holy Spirit is God as our Comrade. It is the name we give to that aspect of the divine life through which we are able to have fellowship with him. Even in the most elementary effort to define what we mean by the Holy Spirit, we recognize him as a spirit of comradeship, that intimate and personal fellowship which the individual holds with his God. The discovery of this fellowship regenerates the life by integrating it. That is to say, it is the individual's discovery of the fact that he is in a universe which belongs to him and in which he may count for something. It illuminates, while it commands, all the resources of a personality, giving us something for which to live. This realization of our kinship with the world in which we live and the consequent integration of personality, which gives meaning both to our world and to ourselves, brings us the inner happiness of appreciation of life's meaning and devotion to its fulfillment, and is that which Jesus put at the beginning of any truly religious view of life when he said, "The kingdom of heaven is within you." Wherever any man finds his point of contact with reality there for him is the Holy Spirit. This is the meaning of concentration, the centering of all one's faculties on some one task which calls out all the resources of one's talents. Our usual name for it in religious phraseology has been consecration, by which we have meant the sublimation of all our powers by their devotion to a holy cause. It is that same principle which Professor Whitehead calls the "Principle of Concretion," by which we are able to include many and diverse objects into one experience. Call it by what name we may, the Holy Spirit in us makes us at home in our universe and thoroughly devoted to the service of its highest values.

Those who know this comradeship with the Infinite naturally come together into a spontaneous fellowship of common experience and enthusiasm. Out of individual communion with God there develops the com-

munity of the lovers of God. This is the second sense in which the Holy Spirit is a spirit of comradeship. He unites into an active social group all those whom he has touched. In an ideal sense this is the true definition of the church. It is the society of those who have come together spontaneously to share their common joy in the fellowship of God, to spur each other on by holy emulation, and to introduce into the midst of our ungodly society a holy community of men and women dwelling together in love—a fellowship of kindred minds like that above. This society of the redeemed is what we ordinarily mean when we think of the kingdom of God as a social group. It is the immediate product of Christian love, alive and active, working itself out in terms of the group it controls. There is something rather pitiful, but nevertheless, something also rather impressive, about the little group of men and women after Pentecost who tried to set up a little Christian community where all had all things in common, in the midst of the acquisitive society surrounding them. That little island of unselfish men and women in the vast sea of pagan humanity is a picture of the company of those who have been brought together by the Spirit, having in common their enthusiasm for and devotion to the love of God as it is revealed in Jesus Christ, our Elder Brother.

The effect of thus coming together in a social group is a deepening of each individual's personal experience, and a discovery together of brighter and profounder aspects of the Spirit. In each of us are chords which do not vibrate save at the social touch, emotions which are never fully realized except in company with those engaged simultaneously with us in the same enterprise and pursuing the same quest. Such a fellowship must always have room in it for the adventurous souls, the trailblazers, those whom in religious parlance we ordinarily call prophets. At the same time the sheer sanity of the social group must curb the eccentricities and give coherence to the emphases of these sharply self-conscious individuals. A community exercises a sort of editorial function in the development of ideas. Every proponent of new thinking must make his appeal to his neighbors and must finally stand or fall by their verdict on his suggestion. In this way ideas are tested, either passing into general currency as a result or being rejected. The clash of ideas means constant revision of concepts, looking toward clearer and clearer thinking and more and more profound insight. Thus the social group, working through the adventurous spirit of its pioneers, sifting their findings on the basis of coherence, moves forward to new discoveries in the world of ideas. This is as true in relation to the Spirit as in any other relation. The spiritual society, precisely because it is a society, attains to insights

unattainable under other circumstances. It is, by its nature, a social adventure in the progressive discovery of God.

This could not be better illustrated than by the revelation which came to Peter at Cæsarea Philippi. Here were a group of men at work upon one question, and that a question testing the sentiment of the whole community, "Whom do men say that I am?" After each one had made his contribution of information and opinion, then Peter summed up the conviction of the more intimate group, "Thou art the Christ, the Son of the Living God." In the exclamation is an emotional content directly traceable to the fact that he was spokesman for a group. There is a note of surprise, as if their many conjectures as to the Master's personality were suddenly irrelevant in face of the obvious and overwhelming truth. Yet in it there is also assurance, as if their agreement banished all doubt forever. These two aspects of conviction socially attained are characteristic. The play of mind on mind continually opens new vistas of debate, but it also brings moments of surprisingly clear insight, and, at the same time, the mutual support of many minds strengthens the assurance of each.

This whole social experience comes to its consummation in an organic union. The idea of the community moves forward to that of the organism. An organism is distinguished by the fact that, while it is made up of parts that are distinct from one another, its parts are nevertheless fundamentally changed when they are removed from the whole. The connection between parts is a vital one, and a characteristic fact about any part is that it belongs with the whole and cannot be its own true self apart from the whole. The organic nature of the Christian community is recognized in Jesus' parable of the vine and its branches and in Paul's elaborated discussion of the body of Christ. It is at this level that Jesus prayed that his disciples might be one with him as he was one with the Father. In this sense the Holy Spirit is the name we give the vital principle which is to the Christian organism what life is to the body.

The living spirit of Christ, manifested supremely in Jesus, is the spirit of fellowship, linking us with God, binding together the Christian community, working for the closer and closer union of the followers of the Master, until he brings the fellowship of believers to its consummation in an organic union, the vital principle of which is his own life.

II

Christian fellowship, however, involves comradeship not only with God in Christ but also with men. It is not an abstract experience having no point of contact with actual life, but one that definitely relates us

to other breathing men and women. In other words, the Christian adventure is just as much a discovery of men as of God. The Christian community is a well-defined brotherhood.

Such words as "fellowship" and "brotherhood" are arduous and restless words. They are continually urging us on. Every time I find another human being to love I find humanity more lovable. By the sheer action of love itself, therefore, my love for and appreciation of my Christian brothers enriches my love for and appreciation of all men. The comradeship we enjoy in our Christian fellowship quickens our sense of comradeship with all who share our humanity. Any kind of love that comes to life in us immediately widens the circles of our interests and makes all our sympathies more inclusive. Thus the Holy Spirit in us becomes the humane spirit that makes us alive to all human interests so that nothing that is human is alien to us.

This humane love in us will emphasize immediately the humanness we share with all other men. Nobody better illustrates this than Jesus himself. He was always vividly aware of the kinship between other men and him, and he dealt with them on the basis of their likeness to him rather than their differences from him. In other words he saw always the human element in every situation. The story of the woman taken in adultery illuminates what I am trying to say. As the Pharisees looked upon her, they were conscious of the gulf between her and them, of how superior to her they were. As Jesus contemplated her, he was aware of all in her that was like him. The word he spoke, "Let him that is without sin among you cast the first stone," immediately tore away all that was false in the proud superiority of the Pharisees and showed them their naked kinship with every sinner on earth. His was the insight and, therefore, the helping hand of brotherhood.

This sense of brotherhood, fully experienced, becomes a sort of second mysticism—as warm, as vivid, and as radiant as the mystical experience of God. It is the immediate and unmistakable realization that we are one with all men, in inner revelation as authentic as that of our kinship with the Father. Jesus understood every individual who came to him and rightly interpreted his experience because he read every heart by this inner light of brotherhood. It was as real to him as the sun that shone into his eyes. "Father, forgive them, they know not what they do," is its greatest cry, and in his prayer he included every last one who contributed to his shame and agony—priests, Pharisees, soldiers, scribes, and people. This acute experience of brotherhood is the valid second blessing, a baptism of the Holy Spirit, who is the spirit of humane passion, so that we lose ourselves in service for our fellows.

It changes the whole aspect of life and of religion for us when we fully realize in the deep places of our own conviction that our whole humanity is a mutually interdependent brotherhood, as vitally united a social entity as the most dependent family. The interlinking of lives makes every man's interest my motive, for all of us share in every man's enrichment, as all of us lose in every man's impoverishment. Together we share our world, together we build our society, and together we must work out our destiny. We are one in history and in equipment and in hope. There is no man so strange in his customs, so different in his color, so depraved in his habits, but that he has more in common with me than all the contrasts between us. His children and mine must meet from generation to generation on more and more intimate terms as the years unfold and distances contract. Every interest of every man is so intimately interwoven with mine as to be inseparable from it. The least of men and the greatest is brother of mine. In us the Holy Spirit is the spirit of brotherhood toward all mankind, toward every last man and woman in our world.

III

So characteristic of the whole Christian point of view is this idea of comradeship that when Jesus looked forward to the future of his disciples he phrased his note of consolation in terms of comradeship, saying, "I will not leave you desolate, I come again unto you." That promise was fulfilled when the Spirit became manifest in them at Pentecost. The Spirit of Pentecost is the living Christ in possession of men.

Ordinarily we think of this spirit in terms of comfort, healing the hurts of men, and poured out as a balm over all their sorrows, continuing the healing ministry of the Master. The Christlike spirit, we say, cannot be any less comforting than the man Jesus Christ. The point we sometimes overlook is that the living Christ in men's hearts cannot be any less disturbing than the Jesus who confronted every institution, tradition, and convention of his day with his own fresh and eager challenge.

Jesus took nothing for granted that stunted human life, depleted human resources, or hindered human progress. Everybody else just accepted the man born blind as one who should be always blind—Jesus opened his eyes. The rest looked upon sickness as inevitable—he healed it. All his contemporaries listened to the law of Moses as the last word in ethics—he dared to transcend it, saying, "but I say unto you." He confronted every condition with the one test of its effect upon human values, and he accepted nothing as final which impoverished human experience in any phase.

His spirit alive in us brings this same humane emphasis to the control of our thinking. Wherever there is one who shares Jesus' keen sense of brotherhood, there is also one who brings to every situation the same test of human values and interests. Christ's presence in the life frees the mind from all considerations save the humane and causes all scales to fall from the eyes so that they see clearly the elemental human factors involved. Conditions submerge men sometimes; but, where the Christlike spirit is, there the submerged man is forced to the surface. The living Christ in the heart makes it impossible to forget men. They are the first charge upon the interest of every follower of the Galilean.

This is the source of the restless warfare between the spirit of true religion and all forms of institutionalism. Religion champions the man without a champion against all institutional tyrannies. This is true even when the tyranny is that of a religious institution which has degenerated into a form and a ritual and a hierarchy. When religion came to life in Martin Luther it toppled over an ecclesiasticism which had become a mere rookery of ambitious men. It was religion as revolution clearing out the temple courts. In the fifteenth psalm we have the protest of some soul on fire against the economic tyrannies of his day: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He that putteth not out his money to usury, nor taketh reward against the innocent." There is religion as revolution confronting a pagan economic order. Suddenly conscious of the essential cruelty of society in dealing with its underprivileged men and women, smitten by the stark indifference of the state to intolerable living conditions, Lord Shaftesbury did indict a whole people and shook them out of their complacency to build a better way. In him religion as revolution reasserted the priority of human values in a careless social order.

The spirit of Jesus is always, in a sense, a spirit of revolt, the holy spirit of social dissatisfaction, fighting economic injustice, social apathy, and institutional arrogance. This does not mean, however, that his genius is a negative and destructive one, tearing down institutions for the sake of destroying them. Rather is he always positive, seeking no end save the safeguarding of human values through the enrichment of human experience. The protest of the Holy Spirit is against every form or institution exalting itself at the expense of human well-being. No tradition is hoary enough, no ecclesiasticism venerable enough, no institution powerful enough to give it the right to exploit men and women for its own ends. The spirit of Jesus is a spirit of rebellion against every unjust, provincial, aristocratic, exclusive, and inhumane element in the life of the world.

IV

This positive motive of the Holy Spirit, the seeking to safeguard human values through the enrichment of human experience, makes him the spirit of comradeship in a creative sense. He is the spirit of love brooding over the chaos of our times, seeking to bring forth order, and if order ever comes it must be through love. In the mighty poem of creation with which Genesis opens there is given us the picture of that Spirit brooding in love over void and chaos until he brings forth form and beauty and, at last, the comrade of the Creator—man. It was that same Spirit who brooded over our incoherent humanity and brought forth the poise and the splendor of Jesus. He broods still over our inhumane and disorganized society, seeking to bring out of it the gentleness and the glory of the kingdom of God, the ideal community of men and women of good will.

The good life for men cannot be interpreted apart from social considerations for two reasons. Society is itself a factor in creating the good life, and the good life itself becomes a social factor. The two are so intimately interwoven into the fabric of life that its pattern cannot be discerned if either one is ignored or dropped out of sight. Man is a failure if he is not continually improving the community of men and so providing an ever-improving social environment for the working out of human destiny. At the same time society fails in its main function if it does not develop men and women of power and resourcefulness. The two standards by which we must be always judging humanity's success or failure may seem at first mutually exclusive, but, as a matter of fact, they are complementary. The first of them is the production of strong individual personalities and the other the development of a coherent society thoroughly organized. That which dissolves the apparent contradiction in these two aims is the realization that society is an organism and not a machine. The details of a machine are cast into set and unchangeable forms, but those of an organism are restless and changing with the life within them. The individual man is not a cog in the machine of society, but a member of the body of society, so that it is to their mutual advantage that each should be as strong as possible.

The organic principle of society is good will. This inclusive term represents the combination of mutual respect, mutual understanding, mutual sympathy, and mutual loyalty which binds all the members of society together, and mutual forbearance which saves the clash of interests from becoming disruptive quarreling. We have recognized the importance of good will in our personal dealings, and so most of us live in

comparative peace within the immediate circle of our acquaintances, but we have never ventured to apply it in the relations of group with group, and so in a world of charming people we still have the perennial horror of war. We can never have an organic world-society until nationalist gives to nationalist, race to race, and Occident to Orient, that same consideration which good people give each other in the necessary adjustments of their personal relationships.

The consummation of this world-society, which shall be the fulfillment of the prayer, "Thy kingdom come, thy will be done in earth as it is in heaven," is the supreme aim of the Holy Spirit, the complete expression of the infinite spirit of comradeship. More profoundly than a spirit of protest, the spirit of religion is one of reconciliation creating a humane society. That which began at Pentecost will come to its full fruition when the fellowship of God's Spirit unites all men in the organic unity of a world-society motivated by good will.

AN EASTER HYMN

Christians, arise! salute the Sabbath dawn;
Hail with delight Christ's Resurrection Morn!
Up from the grave the Champion-Hero rose,
Victor of death, the vault, and all His foes:
In vain the rock-bound cave ensealed His doom,
In vain the Roman Eagles watched His tomb!

Christians, arise! proclaim the "Joyful News!"
Let gladness crown your Easter interviews;
His gates re-enter with the festal throng,
And blend your voices in triumphant song!
All nature gurgles with the breath of Spring,
While saints and angels hail their risen King!

Christians, arise! go forth in this your might!
As Christ hath won, so shall ye win the fight.
Though foes arise and death its coils entwine,
Ye cannot sink, upheld by Strength Divine!
The grave is but a night—'twill soon be morn—
The Saints' "Commencement Day," their Easter Dawn!

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THE HOLY SPIRIT IN THE OLD TESTAMENT

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THE doctrine of the Trinity gains strongly from the testimony of the Old Testament to the personality of the Spirit. The record of this personality is consistent throughout the Hebrew canon. Jehovah is the Spirit of the old dispensation; Elohim is the First Person of the Godhood. From the beginning, the office of the Spirit was transcendent in the realm of life and consciousness. The Old Testament anticipated, but its cycles did not bring in the manifestation of the Son. That was reserved for the fullness of time, when a new and larger ministry of the Spirit should come, as also the Godhead's manifestation of itself in the unity of the Father, Son, and Holy Ghost. This advance was "from glory to glory, as by the Spirit of God."

In the opening passages of Genesis the Spirit is differentiated from Elohim, the Creator, in that the vivifying of creation is shown to have come from him (v. 2). This concept was institutional, and anticipated the New Testament office of the Holy Ghost in the Incarnation; in the reproof of sin; in the sanctification of believers, and in the Pentecostal ministry. There has been but one beginning of the Spirit's address to the task of world spiritualization. The new has obeyed the law of the old.

That a chosen order of the Spirit's movement has obtained through the two dispensations is evidenced in an answering revelation: "I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God (Jehovah Elohim) *and his Spirit* hath sent me." As the Galilean ministry of the Son brought in the fullness of the Spirit, so the Old Testament dispensation of the Spirit had been ordained to open the way for the coming of the Son.

The Holy Spirit is seen in the Old Testament as giving life to the cosmic universe; bringing spiritual enduement to created man; ministering spiritual enlightenment to the antediluvian patriarchs; speaking judgment against old world sin; calling the chosen race; inspiring the prophets, and creating the ideals of the Messianic kingdom. In many of the passages of the Old Testament which support this summary of the Spirit's office and work, grammatical aspects and locative relations of the text must be considered. The conception of the unity of the Godhead by Old Testament writers was such that, while they perceived the personality of the Spirit, as also that of the Ancient of Days, their use of

distinguishing appellatives was not uniform. However, discrimination is sufficiently frequent to establish the certainty of their apprehension. The identification of this apprehension will be our chief task in the present undertaking.

However this record, in general, may propose difficulties of identification, the passage which, at the very door of creation, introduces the dispensation of the Spirit is not only without question as to import, but furnishes a key with which other embracements are to be unlocked. The Elohist passages affirming an apprehended two fold personality of Deity in the initial work of creation may be amalgamated thus: "In the beginning . . . the Spirit of God moved upon the face of the waters." This conjunction immediately preceded the advent of light, a result indicative of separate office, and of advancing illumination for those created intelligences which were to follow. Also this primacy of the Spirit over chaos is to be connected with the giving of life to breathing, creeping things, and higher organisms, up to the form and state of man.

Was it an accident that the Genesis writer assigned the brooding of the Spirit to "the face of the waters"? Assuredly not; and this takes further meaning from the creation record, which informs us that the beginnings of life were in the waters. There is not only skill in the Genesis composition; but there is an even higher skill in ordering its contents and separate themes. Like with like is artlessly associated, and unlikes are placed in proper perspectives. Mystical and significant is the association here of water with the Spirit; more mystical the association in the charisma: "Except a man be born of water and of the Spirit." Not that merit resides in the water of baptism; but that water is a chosen symbol, not to say element, in the Spirit's operation. It has been made the flesh, so to speak, of the vital creations of the Holy Ghost.

The super-sensuous side of science reflects the fact of an over-Spirit in nature, influencing its laws and interfusing benevolence through its realm. The Spirit who, in the beginning, brooded over chaos, forming into cosmos, has never removed his incubating bosom and protecting wings from the flaming eyrie of suns and worlds. "By his Spirit he hath garnished the heavens." The universe is a spiritual plenum. "Whither shall I go from thy Spirit? or whither shall I flee from thy (manifested) presence?" In the climaxes of its most reverent knowledge, science joins the devout in saying, "I believe in the Holy Ghost."

The sacrament of primeval creation came when Jehovah Elohim, the doubly designated Spirit Creator, breathed into the nostrils of man "the breath of life, and man became a living soul." The emergence here of the miracle of spiritual biogenesis well might open the question of

man's separate creation, and of a super-material force played upon cell organism in the hour of his making; but that would be to take appeal to the categories of science, and thus carry us afiel from our present purpose. It is enough here to hold that man was made in the divine likeness, and that the Spirit of God, in office extraordinary, breathed into his being a sempiternal fire, the miracle of whose kindling expounds the universe of matter and the attendant record of revelation. The march of time-long civilization, the accumulated thought of "the generations of the ages," the charisma of prophecy, the concourse of Pentecostal tongues and the triumph of redeemed immortals, run back to the initial of the Spirit's work in perfecting the image of God in humanity.

The religious life of antediluvian man presents a question both interesting and difficult of answer. What was the belief of Primeval man, and what was the source of his spiritual illumination? Modern science of the rationalistic type takes incredulously the suggestion of any sort of early religion, except the lowest form of fetishism; but science is without reason or precedent. The record of the rocks was closed at a time far too early, had there been place in it, for an indenture concerning "the invisible things of God." There is no fossil man; as there is no archæology from the buildings of the giants. The drawings of the Cave Men give no hint; and, if they did, they are far too late to cover the days of the sons of God. I am not unaware of the proofs relied upon to establish human ancestry in the Cave Men. These proofs are interesting; but they are not *proofs*. They are speculative and hypothetical. Seriously speaking, they can never be made to go on all fours. On the contrary, however, the Scriptures are explicit and self-consistent, affirming an active spiritual consciousness from the beginning.

All this came of the life communicated by the Spirit. Coincident with the divine breath-giving, emerged the commandment which, with whatever form impressed, was also an impartation of the Spirit. To suppose a spontaneous development of moral sense in early man is to go contrary to experience and observation over a wide realm of test. Uniformly, even in the highest states of civilization, individuals and groups, when left without restraint, degenerate in moral sensibility and conduct. To hold that half awakened brute life can achieve this higher sense is to account for a miracle as great as that of the moral law itself.

That a type of personal inspiration prevailed from Abel to Noah is made evident in the Genesis record. It appears equally clear that this inspiration is attributable to communion with Jehovah, as spirit with spirit. The experience of Enoch is a conclusive example. "And Enoch walked with God." The Hebrew *halak* (to walk), with the locative prepo-

sition, signifies close and intimate association. "Can two walk together, except they be agreed?" asks the prophet. It was the Spirit's way in the primeval world. There were no open visions.

The manner of antediluvian worship, if it took on public form, is not revealed. But we have the very distinct announcement that men "began to call upon the name of Jehovah." If we substitute the Hebrew variation, "Men began to be called by the name of Jehovah," the difference is not material; it was the outward answer to the invading Spirit; the far morning dawn of Pentecost; the premonition of infilling fire winds, and the onset of cloven tongues. The Spirit has succeeded himself at every juncture of spiritual advance.

Early world religion was monotheistic. That is the foremost fact of the Genesis history. The intelligent student must have been impressed with the absence from the Scriptures of any reference to polytheism or idolatry amongst the antediluvians. Religiously considered, the antediluvians stood in two classes, sons of God and sons of men. The cult of the sons of God was the confession and worship of the Spirit; that of the sons of men was a nature religion; not, indeed, a worship of nature, or of any form or aspect of the material world; but an acknowledgment of the God of nature, on the basis of purely intellectual motions. It was rationalism or pantheism in its most primitive statement. Of the Spirit cult of the sons of God, Abel and Enoch are the representatives; while Cain and Lamech were rabbis to the sons of men.

As in the present religious state of the world, so generally monotheistic, so it was then, that the differential of faith was inward rather than outward. Cain and Abel, alike, offered sacrifices to Jehovah. The merit of the sacrificing was not in the fact that in one case the offering was a lamb, while in the other it was a sheaf of corn, but in the mind and motive of the sacrificer. Both were monotheists; both were tribal priests, mayhap; but one walked after the Spirit, while the other walked after the flesh. It is an old story. The religious life of to-day exhibits essential characteristics of the religious life of far-off yesterdays. In the midst of the degeneracy of antediluvian centuries, Jehovah took cognizance unto judgment and declared: "My Spirit shall not always strive with man." This was the beginning of the punitive law, instituted under the rule of the Spirit, as was also the primal commandment. But this punitive warning was perhaps likewise an inward revelation of solemn motions in the souls of the sons of God, as also in the consciences of multitudes growing evil, and that continually. Even then it was the office of the Spirit to "reprove the world of sin, and of righteousness, and of judgment."

An impression gains on conservative criticism that at the height of the antediluvian age, there flourished an era of knowledge so exact as to have become scientific in the field of its particular attainment. This knowledge should have included an understanding of cosmology; an apprehension of progressive terrestrial growth which anticipated the categories of geology; a more than rudimentary acquaintance with metallurgy, skill in music and primitive art, and familiarity with the *toledoths*, or genealogies, of the archons. If Genesis is to be taken at its face value, this conclusion is inevitable. But all that remains to us of that ancient culture is what is found in the early chapters of Genesis. Abiding there, it continues to be the first wonder of the world.

Whatever judgment may be held concerning the flood and its consequences, the evidence is conclusive of a hiatus between what our minds insist on calling the antediluvian and the post-diluvian worlds. A record of the older world came to the newer by way of the human isthmus, Noah (for there was a Noah, as there was a flood, and, withal, an ark). From indubitable sources, the substance of the antediluvian record was by Moses transferred to Genesis, after which, in the welter of world idolatries, which came through the corruption of monotheism, the original perished. Future scholarship will not be able to ignore the strength of this conclusion. The final Bible interpretation is to be built upon it. Bible facts can no more be displaced than can the stars be removed from their courses.

Contemporary with the age of primeval enlightenment, and determinative of its alertness, there obtained a dispensation of the Spirit, as distinct, though not as general, as that of a later age. This conclusion is strengthened by testimony from the New Testament. The author of the Epistle to the Hebrews draws his bead roll of saints through the median of the antediluvian dispensation, Abel, Enoch, and Noah standing therein, like "pyramids of silver against seas of brass." Also, the Master testifies to the historicity of Noah and to his Spirit-led faith in constructing the ark. This may be passed up lightly by modern subjective criticism, which can see only a brute beginning for the race, and which places an order of low-browed troglodytes in the age which Genesis peoples with "mighty men which were of old, men of renown." Yet for the adoption of this theory of a troglodyte ancestry no valid argument has been developed in any branch of science; and to accept it would involve the necessity for a greater miracle than the mind can now conceive of. Whatever of troglodyte life has been accounted for scientifically is a departure from the older and central race type, just as polytheism is a departure from original monotheism.

A trace of the Spirit's activity may be seen in the choice of the appellative *Jehovah* in those passages of the Old Testament, especially in Genesis, where the situation relates to covenants of God with men, or where a revelatory contact is established. Admittedly, this does not always verbally hold; but it obtains with such frequency and regularity as to indicate a rule of composition. *Elohim* is the nature name of Deity; while *Jehovah* is the covenant name of the God of the Hebrews, as also, usually, though not exclusively, a title of the Spirit. The logic of each situation and the language employed will generally indicate when the Third Person of the Trinity is meant, as in Genesis 1. 2. Let him that runneth read.

The long ago exploded hypothesis that the groupings of the divine names in Genesis and elsewhere indicate a late "source" writing has given way to the more consistent belief that these groupings resulted from temperamental choices of the author, or from the accidents of repeated, and perhaps long delayed, sittings. This belief goes along with another, namely, that these groupings may have belonged, in some sort, to the original tradition. However this may have been, it leaves room for the claim that the *Jehovah* groupings more frequently indicate a particular spiritual emphasis to be placed upon the passages so characterized. A few cases may be cited. In the first chapter of Genesis, we have the account of material creation. Throughout the chapter, *Elohim*, the nature name of God, is used, except that the name of the Spirit occurs in the second verse. In the second chapter, beginning at the fourth verse, is introduced an account of the life instituted in Eden, of the giving of the commandment of the acquisition of articulate and intelligent speech, and, though not in strict order, of the separate creation of woman. Logically, throughout the chapter the covenant name of *Jehovah* is used; but, as though to emphasize the Spirit's office, *Elohim* is associated with it in the double form of *Jehovah Elohim*.

In the third chapter an unusually instructive conjunction is met. In the drama of the temptation, both the woman and the serpent use only the nature name *Elohim*; while the writer uses the covenant Spirit appellative, *Jehovah Elohim*. This could not have been the result of accident; neither could it have resulted from redactorial finesse in putting together the fragments of "source" readings. Such a thought is beyond imagining. Only the decreeing Spirit could have shaped it so. "The Spirit searcheth all things, yea, the deep things of God."

Let it be noted also that the form *Jehovah Elohim* is carried through the account of the expulsion from Eden and the placing of the flaming sword at its gate. It is the Spirit who visits judgment. "Vengeance is

mine, saith Jehovah; I will repay." The compositional Hebrew mind became an institute in associating the name of Jehovah with those climaxes of the national life and history that ran to cumulative tokens of the coming of that which was later perfectly described as the kingdom of God. This expressed correction, atonement, restoration and confirmation in the Spirit's righteousness. The kingdom of heaven is wholly spiritual.

In the fourth chapter of Genesis is the account of the birth of Abel, and of his acceptable offering; as also an account of the rejection and cursing of Cain. The name of Jehovah consistently rules to the end. But the two concluding verses, 25, 26, tell of the birth of Seth and Enos; also of the beginning of the public acknowledgment of Deity. The race had now swung into the light of common day; so, at the birth of Seth, Elohim was thanked for "another seed instead of Abel, whom Cain slew"; and this appellative continues through the genealogies, including Noah. However (in verse 26), it is Jehovah, the covenant Spirit, and not Elohim, the Creator, upon whom men begin to call. Again, this discrimination could not have come of chance. But, mark, the discrimination does not signify a reverential appraisal of one title above the other, but is only an annal of consciousness in the days of the Spirit's striving. The token lives in universal Christian worship. *Elohim* would be a strange sound in our litanies; but *Jehovah* is as familiar as our English *God*.

One citation more will suffice. The steady use of *Elohim* through the *toledoths*, thus indicating their super-venerable origin, is interrupted when the narrative takes up the general lapse of the race and the call of Noah. "But Noah found grace in the eyes of Jehovah." This signified the institution of a new covenant, and naturally called for the covenant Name. The prophetic character of the Pentateuchal writings is assumed; but their prophecies generally are occluded in historical and institutional statements that have perpetual meaning and application. Such are these which we have considered in connection with the name *Jehovah*.

But before leaving off consideration of the antediluvian data of Genesis, it will be profitable to note that it is now allowed that *El* was the earliest Semitic name for the divine Personality. The proof of this rests upon what appears to be a grammatical demonstration. At Shechem, at Salem, and, doubtless, at Kadesh (Midian) and Mitanni, long-surviving shrines of original monotheism, *El* was the title of Deity. At Shechem, up to the time of Abraham and Jacob, it subsisted in the form of *El-Berith* (covenant God): at Salem, it was *El-Elyon* (Most High God). It also appeared in the Genesis forms of *Elohim* and *El-Shaddai* (Almighty God). The Babylonian Semites, crossing the Eu-

phrates, carried with them their early monotheistic faith, which fact appears in the name of their first capital, *Bab-El* (Gate of God). It was only after they became whelmed with the Sumerians that they sank into idolatry and forfeited the early tokens of the Spirit.

This suggests a matter which has a more than incidental bearing on the question of the antediluvian witness of the Spirit. It is the absence of tokens of spirituality from the cultic records of non-Hebrew Semitic peoples; the evidence of unbridged vacuities in their religious thought. The Genesis cosmology and the *toledoths* show, with the Babylonian tablet stories of the creation, the flood, etc., affinity for a more ancient common source. However, only the Genesis stories preserve this source in integrity and completeness; while the epos literature of Babylon corrupts the same to the point of polytheistic grotesqueness. But everywhere in these Babylonian compositions there are suggestions of a lost note. More than the form of the old tradition was forfeited in the exchange of *El* for lords many and gods many. Long before the tradition took on, in Babylon, the body of Sumerian fetishism, the Spirit had gone out of it.

In the Penitential Psalms of the Babylonians, in which some have seen a likeness to the Psalms of David, spiritual power is particularly wanting. There is circumstance of expression and address; but the inward passion of "groanings that cannot be uttered," so characteristic of the Hebrew Psalms, is absent. And yet deep within the periods of these lamentations there is heard a cry, but not of those who have hope; rather of those who are meted out to judgment and despair. There is no music in these *misereres*; but only raspings and striations of soul.

The centuries that immediately follow the antediluvian age constitute an intercalary period. Little data are left us upon which its life, manners and thought may be assessed; and yet it must be reckoned as one of the greatest inclusions of time. During its passing the world was reborn, as it were; the race broke up into separate peoples and nations; a diversity of speech was developed, and tribal headship grew into regal masteries. While some of the subraces, far removed from the parent stock, degenerated through climatic vicissitudes and acquired environments, as in Central and Western Europe, the southern African zones, and the lands eastward from the littorals of the salt lakes of Asia, to a large extent those segments of the race, notably the Semites, which clung to their original habitats, developed in the arts of primitive civilization. Also, the spiritual impulse, or spark, which was near to extinction in the age of Noah, revived in his posterity and, to an extent, glowed

through centuries of militance and migration, until it awoke in more than ancient fervor in the heart of Abraham.

It is Jehovah who, in the twelfth chapter of Genesis, calls Abraham into an enduring covenant; as also it is Jehovah who, in the previous chapter, scatters the Babylonians, corrupted through Sumerian idolatry, and thus defeats their dream of a giant empire, dominating the world both in material power and religious ultimates. Here again the Spirit appears in judgment that looked to the establishment of a covenant of righteousness. The divine frustration of the Babel dream of universal dominion gave age-long opportunity to the patriarchate of Abraham, that otherwise had found no place in the sun. The Babel confusion of tongues provided a thousand years for the coherency of prophetic tongues under the theocracy of Israel. Babylon then came back.

However criticism may disallow the Babel story, it is the conquering sign of the Spirit, when he strove anew with men under the pledge of a never again to be deluged earth. At the pen point of a German scholastic of the last century, the form, *Babel und Bibel*, became a taunt to the Holy Book; but we now understand how that Book is the token of dis-traint on Babel to the end of its age. Nothing is set down by chance in the Spirit-inspired Scriptures. The Confusion of Tongues, once held to be a meaningless myth, is now seen as one of the great luminous points in the world's spiritual destiny.

The particular use of the appellative *Jehovah* continues through the twelfth to the sixteenth chapter of Genesis, including the experiences and altar buildings of Abraham at Shechem and Bethel, the sojourn in Egypt, the separation from Lot, the altar alliance with Melchizedek, the defeat of the five kings, and the birth of Ishmael. It is a continuous discourse concerning the establishment and validation of the Abrahamic covenant. Only in the brief narrative of the overture of Melchizedek is the name of Jehovah substituted by another. In that case, naturally, the title of *El-Elyon*, whose priest Melchizedek was, takes the place of *Jehovah*. With the opening of the seventeenth chapter, Jehovah makes himself known to Abraham as *El-Shaddai*, "the Almighty God." Following that announcement comes the covenant made on behalf of Ishmael, who was to become "a great nation." Significantly enough, though reference is made to the birth of Isaac, *Elohim* only is used to the end. The covenant made for Ishmael was not the covenant of promise. It was that of a prince of the desert. Chapter eighteen, which describes the visit of the angels to Abraham's tent at Mamre, and in which the birth of Isaac is foretold within lines of untrammelled confidence, carries throughout the name *Jehovah*. This chapter also foretells the impending doom

of Sodom, and the record continues well into the nineteenth chapter; but when the writer enters into an account of the offspring of Lot, again the name of *Elohim* takes the place of *Jehovah*. The Amonites were also unbelievers of the desert.

The story of the marriage of Isaac and Rebekah, including account of the birth of Esau and Jacob, on to the death of Isaac, conforms to the rule of the preceding sections, with the exception of the passage at Genesis 27, 28, where Isaac prays that Jacob may be given "the dew of heaven, the fatness of the earth, and plenty of corn and wine." The reason for the use here of *Elohim*, the nature name of God, is apparent. The enduements prayed for were natural, not spiritual, benefits. But it was *Jehovah* who addressed Jacob from the top of the ladder at Bethel; as it was *Jehovah* to whom Jacob offered petition at Jabbok, where the national covenant of Israel was instituted.

Passing from the patriarchal to the prophetic age, it will be seen that *Jehovah* is the divine title in constant, all but exclusive, use. From Isaiah to Malachi, the commission is uniform in, "Thus saith *Jehovah*." "Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty."

I am aware of slight breaks in the continuity of the rule which has been invoked; but I challenge the world of scholarship to say if the connections cited above be chance happenings in the process of redactional putting together of "source" matter, and not genuine proofs of the directing presence of the Spirit. The utter wreck of the "source" hypothesis makes room for a more reverent, as also for a more consistent, interpretation of the written Word. I have offered it here.

The prophetic consciousness was the realm preeminent of the Spirit as seen in the Old Testament. He not only inspired the message, but he chose and prepared the messenger. "The Spirit of *Jehovah* is upon me, because he hath anointed me to preach good tidings," cried Isaiah, first concerning himself, but also in devout anticipation of the ministry of the Messianic Christ. During four hundred years, from Elijah to Malachi, the charisma burned in the hearts of "holy men as they were moved by the Holy Ghost."

Both the gift and the exercise of prophecy were under the control of the Spirit. Short of the apostolic fellowship, no men ever were taken so intimately into the divine counsel, nor were any ever so marked of the divine favor, as were the Hebrew prophets. Their gifts included pre-science of spiritual objectives, within exalted capabilities of intellect, supersensuous emotion and that faculty which is "the substance of things hoped for, the evidence of things not seen." To this also was

added, as the Spirit made occasion, the power to work miracles in demonstration of their messages. Their formula, "Thus saith Jehovah," not only witnessed to the certitude and weight of the "burden" brought to speech, but also to the confidence of the prophet himself. With the true prophet there was never hesitancy, vacillation, nor compromise of utterance. Demands from king or populace for "smooth words" brought but "the full counsel of God" from his lips.

The fact of sincerity and absoluteness, as shown throughout the prophecies, must impress all readers except such as come with supercritical motives. The world never will see again, for the conditions cannot recur, a body of literature like that of the Old Testament prophecies, a literature livid with passion, resplendent with forms of chastest utterance, predicative of events ultimate in the life of the world and the universe, and deposed to in the candor of blood and soul. Seldom were the prophets contemporaries. The years that fell between them often were of such length as had destroyed the unity of a less divine institution. There were no collusions, as between prophet and prophet. One was seldom the disciple of the other; but each sprang from his own habitat and burned with the distinction and glory of his own Spirit-given message. In this fact perishes the conceit of pragmatism concerning a school of prophetic writers of the eighth century B. C., who forged the post-dated materials known by the name of *Jahvistic* and *Elohistic*. The men who lived in the anticipated fires of Pentecost, and who spent themselves in contemplating the rule of Messiah, are doubly dishonored in having their memories associated with the creation of a body of spurious decretals.

Elijah is the type transcendent of the ancient prophet; as he is of the Spirit-possessed man of all times. Though only fragments of his utterances have found record, and that under the hand of a later chronicler, his personality looms against Israelitish life and history like the "excellency of Carmel" against the horizon of Palestine. No man was ever more conscious of the indwelling and directing Spirit; no man was ever trusted with a larger exercise of the divine prerogative. Within bounds fixed by the Spirit, omnipotence lived in his words; he stood in the stead of God; law-delimited forces answered to the gesture of his hand, or yielded themselves as aftermaths of his prayers. He lived and walked in the power of the Spirit. Before the water-drenched altar of Carmel, he prayed: "Hear me, O Jehovah, hear me, that this people may know that thou art Jehovah God" (Hebrew, *Jehovah the Elohim*). The theology of the Old Testament was centered in that petition.

Covered with body hairs, as a result of continuous outdoor life,

strong of limb and lithe of step, an athlete in action, he defied the proud and corrupt court of Ahab and the hatred of idolatrous Jezebel. But it was only in the might of the Spirit that he held to speak. The miracles credited to Elijah are, if possible, more easy of belief than Elijah's self. But, given Elijah, the Spirit's man, and the signs allowed to him are natural, reasonable, necessary.

However, the passion of prophecy as such reached its full in Isaiah. As to Elijah was given the miracle of power in faith and act, so to Isaiah was given the miracle of ultimate vision. "I saw Jehovah" was the climax of a drama which was both personal history and the Spirit-given foresight of the day of Messiah. The true Old Testament parallel, or norm, of the Day of Pentecost is this experience of Isaiah, recorded in the sixth chapter of his prophecy. He had gone to the tryst of the Spirit in the temple. A divine glory filled the place; the posts of the door moved because of the Presence; while livid coals of fire baptized his lips. A new speech was vouchsafed him, and, being filled with the Spirit, he was sent forth to proclaim the Messianic promise.

The Old Testament program of the Spirit is illustrated in the prophecy of Isaiah, which is the First Gospel, the evangel of the beginning. In the early chapters are caught glimpses of the coming kingdom of Messiah. "Zion shall be redeemed with judgment, and her converts with righteousness." A remnant of Israel shall return from captivity and partake of the Messianic blessedness. In the seventh chapter (v. 14) is an overt prophecy concerning the Bethlehem Birth: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." This is definitely expanded into a prediction of astounding facts that had complete fulfillment in the Son of Man: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God [Hebrew, *El-Ghibbor*], The Everlasting Father, The Prince of Peace."

A further identification of *Jehovah* as an Old Testament designation of the Spirit is found in 11. 2. Christ is promised: "There shall come forth a rod out of the stem of Jesse, and a Branch . . . and the Spirit of *Jehovah* shall rest upon him." The scene and aftermath of the baptism, the return into Galilee, and the years of healing and teaching by the sea were a puissance folded within the Spirit-attested Branch. The burning bush of Moses introduced the age of the law; the Branch presaged the time of universal peace: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The opening of the way into the Spirit-attended rule of Christ was through the preaching of John the Baptist: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." But this rule is achieved only through suffering. Christ is the suffering Servant of God. The *kenosis*, the *tapeinosis*, the *pathemata* were reflected from the Isaianic background. The cross was seen through the mystery of unfulfilled centuries: "He is despised and rejected of men; a man of sorrows and acquainted with griefs. . . . He was wounded for our transgressions; he was bruised for our iniquities . . . and with his stripes we are healed." "Behold my servant . . . upon whom *I have put my Spirit*."

The prophecy of Isaiah closes with a renewed vision of the gospel age: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her. . . . I will extend peace to her, and the glory of the Gentiles like a flowing stream." This is Jerusalem of the redeemed, Jew and Gentile, bond and free: Jerusalem endued with the power of the Nativity, the Resurrection and the Pentecost, and concerning which the Spirit testified seven hundred years before the Birth, before the tragedy of Golgotha, and before the baptism of Pentecost. The Messianism of the other prophets is in accord with this. Joel voices the promise in a tremendous utterance: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." This is Pentecost.

The men and women of the Christian centuries seldom have realized the meaning and power of the apostolic Pentecost. It is still "a far off divine event." How little then have they been able to read out the meaning of the prophetic Pentecost, which is still its adjunct and forerunner! Beginning with the now pending nineteen hundredth anniversary of the Christian Pentecost, the Church of the Crucified should lay together the sixth of Isaiah and the second of Acts as the subject of a year-long and agonizing waiting on the Holy Ghost. There is one Spirit, and there is one baptism.

PROTESTANTISM IN FRANCE

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Paris, France

IN France the Protestants form a decided minority: out of an active population of forty million, scarcely one million are Protestants! These are grouped into one thousand and thirty-eight communities, of which six hundred and forty-five are Reformed, two hundred and sixty-one Lutheran, forty-nine Free Church, twenty-nine Baptist, twenty-three Methodist, and thirty-one of various minor sects. France is divided into ninety departments (or states): of these two have not a single Protestant church, thirty-seven have less than four, and only thirteen have more than fifteen.

The present situation of French Protestantism can be understood only by making a study of its past history. In the sixteenth century the Reformation seemed on the point of triumphing; but Catholicism obtained from the royal rulers a series of persecutions—the best known of which was the massacre of Saint Bartholomew. The history of French Protestantism during the sixteenth and seventeenth centuries is one long martyrdom, during which the funeral pyre alternated with massacres, poisonings, banishment. For a very long time Protestants were forbidden to unite for public worship. Then King Henry IV granted to all his people an entire liberty of conscience, and they at once began to construct churches. But in 1685 Louis XIV took away these precious rights, and caused the places of worship to be torn down, while the faithful were forced either to flee or to go into hiding.

No religion can hope to develop under such conditions; and the marvel is that Protestantism should have survived this systematic persecution at all. The faith of the martyr was stronger than the weapons of the executioner! This fact should fill the hearts of the present-day Protestants with gratitude. It is evident, however, that by slaughtering many, intimidating others, and forcing still others into exile—these latter were the most faithful—royal power could succeed only in seriously diminishing the number of Protestants.

THE NINETEENTH CENTURY

Religious liberty was restored with the French Revolution; and under the new régime, that is, the Republican form of government, Protestantism

has made considerable progress. The following figures are very eloquent: in 1805 Protestant France could count only forty-eight pastors—she has to-day one thousand and ninety-seven. During the sixteenth and seventeenth centuries the persecutions had frustrated any attempt at organization. During the eighteenth century a certain degree of tolerance had grown up, but the Protestants were still outlaws and had to exercise the greatest prudence.

A complete change took place at the beginning of the nineteenth century, when Napoleon officially recognized Protestantism and made it a cog in the machinery of state government. This union of church and state lasted a century. During that period the churches enjoyed nearly perfect liberty. They took advantage of this to organize themselves properly—to build new temples, to guarantee regular religious instruction, to add to their ecclesiastical activities, as special branches, a Bible Society, a Board of Foreign Missions, orphanages, hospitals, etc.

This period was one of real religious regeneration, and is known as that of the *Great Revival*. Through the influence of the Moravians on one hand, and of the Methodists on the other, an intense religious fervor swept over the land, and was felt throughout the entire nineteenth century.

THE SEPARATION OF CHURCH AND STATE

Protestantism had thus had time to get organized and to gather strength, when in 1905 it was thrown on its own resources. In that year the French government decided to no longer carry any church in the relation of an official institution, and to simply grant entire liberty to all religious bodies. This measure grew out of certain differences between the French government and the Vatican, the Protestants being in no way mixed up in the discussion. But when the stubbornness of the Pope brought about the rupture, they suffered with the others and so found themselves separated from the state. As their liberty under the old régime had been practically complete, this separation from the state affected only their financial status, in that they now were forced to find within their own body the funds necessary for their support and future development. At the time of the application of the law of separation the churches were deeply agitated. It was felt, and with reason, that this was a very important change, though opinions differed as to the probable consequences of this change. Some boldly declared that the churches ought to rejoice at having at last become entirely self governing: they would now no longer be considered by the masses as favored institutions, and would thus have much more authority in announcing the gospel.

Others, on the contrary—and these were in the majority—were doubtful of the outcome of the experiment, fearing lest they should be unable to provide their own financial support. They also foresaw that complete liberty would open up an era of internal dissent and division. . . . To-day, after twenty years of this régime of liberty, we are compelled to admit that both the pessimists and the optimists were wrong. Things have not undergone so complete a change, either for good or for bad, as was predicted. Protestantism has not been an object of popular favor since the separation, any more than it was before. And, on the other hand, if it has been obliged to accept certain fusions and alterations, it is because it was unable to bring about any reform whatever during all the period of union with the state. If the shifting of populations and various other circumstances have reduced once flourishing parishes to small groups, on the other hand, in certain cities Protestantism has expanded rapidly and a greater number of pastors have had to be employed. In short, the régime of Separation has permitted Protestantism to better adapt itself to twentieth century living conditions. Protestantism should be congratulated on the fact that it has accomplished this without having been forced to abandon anything essential to its spiritual life or its works.

It must here be noted, however, that the expenses laid upon the churches by the cessation of the government subsidies from a very heavy burden. The financial question holds an important place—often too important; for there is a danger that material preoccupations will override all others. This economical problem has, though, its good side, as it has forced the churches to give an ever growing place to lay activities. The laymen are awakening to their responsibility. They are learning day by day that, if the church is to live, it must have their interest and their support. This has been a useful lesson. It is certain that, since the Separation, the bonds uniting the church and the members have been tightened in the most fortunate manner.

When the war broke out the régime of the Separation had been in force for only nine years. Considering the economical difficulties and the seriousness of this ordeal, the fact that Protestantism held its own through the tempest must be counted as a new proof of its vitality. Several churches in the devastated region were entirely destroyed, important pieces of work were ruined, pastors and theological students were killed. To repair the material ruins help was sent from foreign countries, especially from the United States. As for the loss in human life, this was made up in a large measure by the wave of religious fervor, by the spirit of consecration which followed the war.

THE NATURE OF FRENCH PROTESTANTISM

It would seem natural that the fact of their representing a minority should suggest to French Protestants what their attitude ought to be. They should always remember that, out of a population of forty million, only one million are Protestants. Under such conditions, their first duty should be to unite. Unfortunately, this duty has not always been apparent, and the nineteenth century was marked by a number of ecclesiastical divisions. It is to be regretted that, face to face with a powerful Catholic block, or mass, Protestantism has not united into one solid group. Instead of this, we have two great churches—the Reformed and the Lutheran—and a number of free churches, such as the Baptist, the Methodist, etc. The Catholics or free-thinkers who testify to a certain sympathy or curiosity toward Protestantism are frightened when they discover this multiplicity of sects, and very often go away declaring that they can make nothing of it all. But if by chance they continue their inquest, they go from amazement to amazement. They learn that Protestantism is not only divided into several different churches, but that these churches are preyed upon by two conflicting parties—the Liberals and the Orthodox. During the nineteenth century there was a constant struggle going on over the formulas that the Orthodox party desired to maintain and the Liberals, to modify. Then the confession of faith was the innocent cause of another dispute. Rejected by the Liberals, it was held obligatory in the fundamentalist churches, at least for the pastors. The conservative party has insisted upon the belief in the metaphysical divinity of Christ, redemption through the vicarious sacrifice, and the authority of the Scriptures, literally interpreted. The Liberals have protested in the name of the right of free investigation and personal convictions, without being able to exactly determine upon Christ's share in the work of salvation.

These same struggles, to be sure, have been going on elsewhere than in the midst of French Protestantism. They are the inevitable result of intellectual liberty; and Protestants have always held to the right to judge for themselves the value and the justification of their faith. But they produce a disagreeable effect in a Catholic country where religion is the symbol of unity. To Protestants laying claim to a purer form of religion, the Catholics reply, "You are not even agreed amongst yourselves!" These differences have, however, become less marked within the last thirty years. French Protestantism is apparently growing more and more conscious of the necessity of unity. The churches have their own Federal Council which meets every five years, and whose central office undertakes

to care for the common interests of Protestantism, while leaving each particular church free to carry on its work according to its own methods. Another demonstration of unity is the Protestant Week, at the meetings of which all the important branches of Protestantism are represented, and which gives the pastors and laymen of the different sections of France an opportunity to get acquainted. A general assembly meets every summer in the Cévenne mountains, around the Protestant museum, to commemorate the events of the past, so full of valuable lessons for the present.

It was on the heights of the Cévennes that the persecuted Huguenots held their *desert meetings*, at the risk of losing their lives, for at that time, whenever the faithful were taken in the act of celebrating public worship, the preachers were hanged, the men were sent to the galleys, the women were thrown into prison, and the children were put into convents. Such memories are too precious to be allowed to perish. The French Protestants know that they owe the perfect freedom of conscience which they now enjoy to the heroic resistance and the suffering of their ancestors. So this general assembly in the Cévennes has become a veritable pilgrimage which unites thousands of Protestants from the different points of the compass, coming sometimes from great distances, acquiring there a consciousness of their oneness and steeping themselves in sacred memories.

Granting, however, the usefulness—nay, the necessity—of studying the past, a living church must look rather toward the future. Fully realizing this, French Protestantism at an early date directed its energies toward evangelization and foreign missions, and more recently has begun to take interest in purely social activities. The evangelistic effort is directed by The Central Evangelistic Society, The Popular Evangelistic Mission, and The Cause. A great many Frenchmen who have lost all faith—whatever may have been the church of their childhood—still yearn after some assurance. Founded seventy-five years ago, the Central Society has generally worked in the crowded laboring districts. Thanks to its tireless efforts, this society has reclaimed from unbelief entire populations which to-day form faithful, living churches. Fraternal societies, fellowships, popular hostels, etc., have been added to these churches to permit them to carry on in a modern manner, adapted to the laboring populations, the work of evangelization of which they themselves are the finest fruit.

The great majority of the converts of the Central Mission were once Catholics, the sort of Catholics who had broken with the mother church, sometimes for several generations. To give back to these people their old faith, and make disciples of Jesus Christ of them, is not snatching them from a rival church, but rather saving them from free-thinking or un-

belief. These new converts often make the most faithful and ardent Protestants.

The Popular Mission employs methods similar to those of the Central Mission. The Cause, on the other hand, undertakes to revive the already existing churches, to remind them of their duties to present-day society, and to recruit within the churches a band of workers willing to take in hand the task of evangelizing France.

This triple activity is a proof of the life of the church and of its desire not to keep the gospel to itself, but to publish it abroad.

Still more important is the work of the Paris Missionary Society, in its effort to give the gospel to pagans. Before the war this society occupied seven fields—Lessouto, Senegalia, Zambezi, Kongo, Madagascar, Tahiti, and New Caledonia. Since the war, without giving up any of its old stations, the Missionary Society has sent missionaries to Cameroon and the Ivory Coast. To-day it is asked to extend its activities to Beyrout and Greater Lebanon. The annual budget of the society amounts to 2,800,000 francs, and it employs ninety-one missionaries. When these figures are compared to those at the beginning of this article, it will be seen that there is one missionary sent out for every twelve pastors. The budget is nearly three million francs, while there are not quite a million Protestants. Have we not here a really important work—one that even seems to overstep the limits fixed by French Protestantism? But one of the men who has helped the most to develop missionary zeal in our midst used to say that the church, in devoting a portion of its goods to missions, and sending out its finest spiritual leaders, far from being weakened, would be much more than repaid in spiritual blessings. This has been the experience of French Protestantism. Circumstances have forced upon the little group a missionary enterprise proportionately greater than that of any other country, and it has considered this its special calling and the will of God. It has as yet had no reason to repent of its decision.

To complete this picture of Protestant life in France, we must add that near the end of the nineteenth century several pastors began to lay emphasis on the social teachings of the gospel—teachings which up to then had been left in the background. The fundamental principle of their teaching still was *Salvation by the Grace of God*, but they called attention to the fact that misery, vice, and certain economical conditions created a state of mind almost fatal to conversion, and that their first duty was to remove those obstacles. The Christian Socialists desire to bring about the most favorable living conditions; they proclaim the individual's right to salvation, and the social duty of the collectivity of the church. It is perhaps on these grounds that we can best measure the progress made in

the last few years. When the impassioned voice of the apostle of this movement, Rev. Tommy Fallot, brought the churches face to face with their social responsibility, at first—and that was only yesterday—folks were astonished or indignant. They considered that the preacher was taking advantage of the pulpit to sow revolutionary ideas. To-day all that is changed. The cause is won. The party has its own review, *Le Christianisme Social*, one of the best known and most widely read magazines. Anyone would be ashamed now to contest the social obligations of the Christian groups. It goes without saying that there is still much to be accomplished, but the principle at least is now generally admitted, and each passing year shows some new application of its truths.

If French Protestantism is weak in numbers, it fortunately possesses some men of great value and initiative, who with a living faith are incessantly urging their fellows forward to new conquests. It always has been, and still is, a question of life or death for Protestantism in this country; for any group which is submerged by a great majority is in constant danger of melting away like a lump of sugar in a glass of water, if it does not react. Mixed marriages, the pressure of tradition, the partiality shown by Catholic employers for their own kind, and a thousand other causes would long ago have triumphed over Protestantism if it had not reacted with all its might. And one of the most interesting religious phenomena is that of the influence of this minority over the Catholic majority. Whether it be in the realm of thought, of morals, or of social activities, Protestantism has generally taken the lead, and ultimately imposed its way of seeing on the nation at large. And it is certain that, were it not for the above mentioned divisions, which greatly weakened Protestantism during the latter part of the nineteenth century, this salutary influence would have been even more important.

To-day the wind is blowing in the direction of reconciliation: the need of a union of activities is more and more clearly felt, and many ameliorations have already been realized along this line. It is evident that this is the wisest method—the only method that will permit continued improvement. French Protestantism realizes, as well, that it composes only a slice of the Protestantism of the world; and it understands that it will be strengthened by the sympathy of the brethren of other lands. So it reads the books and imitates the methods of the other Protestant groups, expecting to reap the most favorable results from these contacts, and counting on the good will of its friends to be judged not according to its statistical showing, which is poor enough, but according to the striving of its faith, which wishes only to live.

FRENCH CATHEDRALS

J. D. TOWNSEND

Paris, France

GENERALLY the first thing to attract the eye of a traveler approaching any good-sized French town is a church. Not an ordinary church, disclosing its identity by one or more sickly steeples; but a gigantic, looming gray mass, as big, apparently, as all the rest of the town. Sometimes it gives the impression of an enormous ship sailing majestically over a flat sea of roofs, sometimes of a great gray hen mothering a clustering brood of little white houses. That such a thing should be a building and the handiwork of man seems out of the question. It resembles, to speak prosaically, a solid mass of rock and would appear to belong to the phenomena of nature. No new building could give that impression; new buildings are far too clearly of man's making. And here we glimpse something of the secret of the loveliness of old things. They are in the process of being reclaimed by nature. The sun and the rain had laughed and cried over these old churches for two hundred and fifty years when Columbus discovered America. They have now long ago lost the scars left by man's tools. The tempests of seven centuries have eaten away their angles and washed off their polish. Mere superficial perfection has disappeared. The mossy color of old stones has settled over them. They have become one again with the fields, the trees, and the clouds. They are gentle, patient, tranquil, like the peaks of the Alps.

This impression is not dissipated by a closer inspection. What from a distance had seemed a solid mass of rock becomes a gigantic pile of roof, porch, pinnacles, buttresses, bays. But wild poppies and stock are flowering in the crevices of the walls, the roof is thickly covered with moss, and rooks fly lazily in and out of the towers where they have their homes. It is hard to decide whether the building belongs to the blue sky into which it soars or to the gray earth from which it springs—it has so much of both earth and sky.

When, finally, one stands in the little square, close up to one of these cathedrals, it assumes quite another aspect. It is now a scroll covered closely with legible signs. Over the doorways, in the glass of the windows, on the bases and capitals of hundreds of columns, climbing into the towers and crawling along the gutters, are thousands of representations of good and evil things. The cathedral is an entrancing storybook to all who

know its alphabet. But the majority of travelers miss both its beauty and its story. It is as meaningless to them as a Chinese dictionary. They appreciate, perhaps, its proportions and its color, but that is all.

It must be borne in mind that the church was the Bible of the Middle Ages. "What the faithful cannot understand through writing, must be taught them by pictures," ordered the Bishop of Arras in 1025. And the cathedral carries out this order, replacing words by images, teaching its children from a stone catechism. It is at the same time the Bible and its theology, a record of the lives of the saints, and a manual of moral conduct. All the history of the human race is written on its surface. The architect takes us from the birth of Adam to the very end of time.

Every line and curve is a word or a phrase. Every object is a symbol. The fruits and flowers and animals represent the virtues and vices, the triumphs and temptations, the joys and pains of poor human clay. Side by side with the pure lily, the passionate rose, the consecrated grape, and the useful head of wheat, are the baser cabbage, thistle, and burdock. Along with the dove, the lamb, the dog, symbolizing the virtues of purity, innocence, and fidelity, are the impure hog, the stupid ass, the hypocritical fox. Besides these, there are to be found a thousand unnamable monsters—toad-bellied devils, hideous phantasmagorical birds, grimacing human faces, the crystallized result of either a great imagination or a very frenzy of fear at the grandeur and horror of life.

No detail is overlooked in accomplishing an effect. The veins of every leaf and petal are perfect; the drapery of the tall, archaic saints hangs in natural folds; the very knots of their girdles look as if they might still be untied; the least ring or bracelet is carved as finely as by the hand of a master goldsmith. If all the fragments could be laid side by side, there would be found to be literally acres of such intricate carving on one cathedral. Many of the loveliest subjects are hidden away in inaccessible nooks or dark corners where the human eye may not easily find them to admire them. The artisans of the Middle Ages, in their mystical fervor, counted no effort wasted which was lavished on their Maker. Their religion was a real part of their lives.

These marvelous old churches are especially impressive on bleak, rainy days. Over the wind-tortured little cities they keep brave watch. Everything is dead around them—trees, flowers, streets. Their own exteriors seem dead, too. Ugliness and desolation have taken possession of the universe. It is at such a time that the intense, living beauty of their interiors can be most keenly appreciated. It is then that the cathedral appears what it really is: the warm sanctuary of a faith now nearly dead, the still beating heart of an experience that will not let men go. Beauty,

here, seems to have taken a final refuge against the sordid grayness of the outside world. .

Whoever would enjoy the full beauty of fine stained glass should do his cathedral visiting on stormy days or late in the evening. It is one of the tourist guidebook stupidities which advises uninitiated travelers to see glass on fine, sunny days. I once went into the Cathedral of Chartres—the loveliest church in the world—at the close of a dull winter afternoon. When the padded black door swung to back of me, forgotten were the cold and the rain of the little city outside. I stood at the entrance to a marvelous, dim, incense-scented forest. A double line of white columns stretched on ahead, in slender clusters so frail that one feared to see them swayed by the least movement of the air. (The clustered columns were, however, over twenty feet in circumference.) It was only at a dim, prodigious height that these smooth trunks put out branches which joined overhead in an arched, flowering roof. (A thirteen-story office building would go nicely under the roof of the nave of Chartres.) In the mystery of the rain-washed darkness the cathedral soared lighter and lighter into the white sky of its aisles, yearning upward like a human soul that grows purer in its search after light through the dim ways of mystical experience. “The cathedral,” I said to myself, “is the supreme effort of matter to rid itself of weight by throwing off the burden of its walls and substituting for them a lighter and clearer substance—substituting the transparency of glass for the opaqueness of stone. This nave becomes all prayer, all soul, as it rises. It is the most magnificent expression of beauty struggling out of earth’s clayey grasp.”

Outside the sky was leaden and dead; but here the glorious fire of precious stones blazed in the high points of the many lancet windows and in the ever-spreading spheres of the three great *rosaces*. At first the church had been flooded with an even blue light; but as the day died, this color faded out, withdrawing from the lower part of the vast edifice, receding upward along the columns, lingering longest in the spreading foliage of the vaulted roof. Then the windows began flaming in all their glory. The details of the walls were gone. The heavy mass of the columns was felt rather than seen. The background was black. Against this blackness the marvelous windows glowed in a thousand colors. The terrible beauty of it caught at the throat like a pain. What strange magic had been used to so transform the cindry light of a winter’s afternoon? Mysterious black-faced saints were being consumed in the midst of their flaming robes. Dazzling tapestries of smoky reds, oranges, and dull purples glowed against the lower walls: a riot of precious stones—rubies, emeralds, topazes, sapphires—flashed through the night from the

upper end of the apse: high in the air a spark smoldered, burst into flame, fell to ashes. . . . Little by little, these colors faded, too. The church was silent now, save for the occasional scraping of a chair or the clatter of a pair of wooden shoes over the uneven flags. A cluster of tall candles burning before the celebrated Black Virgin formed a patch of light in one corner of the left transept, and stained one side of the adjacent clustered columns with their yellow glow. This light moved but a little way upward. Above and all around were night and mystery. The air was heavy with prayer. Majesty and glory had given place to peace and sleep. "Such a church," I said to myself, "is more than the work of an architect and a number of artisans. It is something evolved from a passionate human faith. God lives here."

I had an experience equally impressive, though of an entirely different order, when I climbed for the first time into the tower of the great cathedral of Amiens. Here I was filled with an unreasonable fear. For what seemed an interminable period I had groped upward after the shrunken old guide who had insisted upon following (or rather *preceding*) me. Finally we came out upon a platform on a level with the gutters of the roof of the nave. This nave—the noblest in the world—rises to the terrifying height of one hundred and forty-five feet. Never had the same height seemed so great to me. The old Gothic architects planned their proportions with such cunning magic as to make every detail seem gigantic. The flying buttresses which from below had appeared mere lacy threads, seen from here had the volume of the piers of a railroad bridge. Then we went farther on up into the tower; and as we climbed the feeling of fear grew. We had gone out of the realm of warm living things. We were in a land of grinning stone monsters. The worn, whitish stones had a ghostly look. In the bell chambers the black bells dozed like great, stupid ogres, likely at any moment to fling themselves upon one. Bats flew in and out among the seven-hundred-year-old oaken beams. Even the honest old guide assumed the diabolical aspect of a gargoyle; and I dared not lean over the stone balustrade for fear lest he take me by the foot and fling me over into the little square so far, far below. We shall never understand the spirit in which the Gothic artisan worked. Whatever it was, we have it no longer. We may build pseudo-Gothic cathedrals as big as or bigger than those of France; but they will remain forever mere pale copies of these old ones. They may have souls of their own and be very beautiful. But it will not be the soul and the beauty of the churches of the Middle Ages. The sense of devotion that one feels at Chartres, and the sense of fear at Amiens, belong to the mysteries of art. These things cannot be bought or borrowed. The inspiration of one century cannot be

cajoled forward into another. Man cannot forever keep alive the exaltation of any particular form of genius.

It contributes greatly to the appreciation of the cathedrals to know something of their age and history. The great period of church building really lasted for only a little over a century—from about the middle of the twelfth century to the end of the thirteenth. The Gothic movement was probably born in Normandy, spread from there into Flanders and Germany, then into England, and finally into Spain. It never influenced to any great extent the architecture of Italy. If we judge churches by the Gothic standard, there are few Christian churches in Italy. The majority of her religious edifices are more or less sumptuous copies of pagan temples or Roman civil basilicas. Even the celebrated Duomo of Milan is heavily plastered over with tawdry Renaissance trimmings.

This great movement lasted, I repeat, from about 1150 to around 1270. This was not a sufficiently long time to permit the finishing of these vast piles, in a day when all work was done by hand, stone upon stone, and the means of transportation were limited to the ox cart and the hand barrow. No French cathedral was completed according to the original plans. Chartres, which is the nearest perfect, has two only of the nine spires which its architects intended for it. The heavy, square towers of *Notre Dame* of Paris, of Sens, of Bourges, were to have been crowned by tapering spires. The façades of Rheims, Amiens, Tours, Rouen, and others were either finished in the fifteenth or sixteenth centuries, or never finished at all. The naves of Narbonne and Beauvais were never built. This last named church, Beauvais, has had a most tragic life. The present edifice was begun in 1225 to replace an earlier church which had been destroyed by fire. Were the architects and prelates of Beauvais too ambitious? Is the story of Beauvais the eternal story of the Tower of Babel—man's pride and ambition overriding his judgment and clouding his spiritual vision? Be that as it may, the cathedral of Beauvais was never completed. It would have been the most colossal edifice ever erected for the worship of the Christian God. Its choir alone, as it stands to-day, is two hundred and fifty feet long and *one hundred and fifty-three feet high* beneath its inner vaulting. When the choir had reached this terrifying height, the roof fell in, the arches being too far spaced to support its prodigious weight. Additional columns were built, and the choir was re-roofed. Then the nave was begun, but before its completion a four-hundred-fifty-foot spire was raised over the transepts. The nave not being far enough advanced to support the thrust of this additional mass, the spire crumbled one Ascension Day, carrying with it the roof of the choir and what existed of the nave. Two hundred years had passed since the

laying of the cornerstone. The original architects and their sons and grandsons were dead and forgotten—enthusiasm had cooled. The nave and spire were never rebuilt. And to-day this marvelous choir thrusts its gray mass high over the pretty little provincial city, like something maimed and suffering.

With the death of Saint Louis, killed in 1270 under the walls of Tunis, on his way to Jerusalem with the last Crusade, the long period of peace so favorable to church building came to an end. The art of window painting died with this century. The stone work became more lifelike and less sincere. Royal pomp and vanity began to leave their blighting mark. Few new churches were built in the fifteenth and sixteenth centuries, and these few, with one or two notable exceptions (Saint Ouen at Rouen, for instance), were mere unfortunate copies of the older ones. It is far better to have abandoned the Gothic form altogether than to have perpetrated such bastard monstrosities as Saint Eustache in Paris or the cathedral of Orleans.

In the seventeenth and eighteenth centuries—under the three great Louis—the cathedrals suffered from an excess of alteration and restoration (save the word!). Priceless windows were torn out, delicately carved rood lofts and screens were broken up, Gothic arches and columns were transformed, by a miserable stucco surface, into Greek. These changes were made in order to more fittingly house the pomp and ceremony—marriages and coronations—of this majestic period. The Great Sun King—Louis XIV—complained that the cathedrals as they were depressed him by their darkness and poverty of decoration. I fancy that his conscience was ill at ease in the mystic dimness of those sanctuaries!

The Revolution contributed greatly to the destruction of all the French churches, doing more injury to them in a period of five years than the storms and frosts of seven hundred years have been able to do. All the cathedrals were closed during the Revolution. Most of them were transformed into barracks or powder magazines. The glorious old church of Saint Denis, containing the tombs of the French kings from Clovis down, was offered for the paltry sum of forty thousand francs to anyone who might care to demolish it for the building material in it. Fortunately for the beauty of the world, no buyer was found.

The history of a cathedral, however, is less absorbing than its meaning—its poetry. I have already said that every one of its lines and curves tells a story to anyone familiar with its alphabet. Every detail is a symbol. The cathedral is the effort of the Middle Ages—the period, possibly, when men lived closest to their God—to make clear the glory and mystery of the life of Christ and the saints. They succeeded far beyond

their most daring dream; so that I think one might call Chartres—for example—the concentrated perfume of the Christian faith. The very form of the cathedral has its story. With its nave, its apse, and the outstretched arms of the transepts, it represents the Holy Cross on which Christ lies dead. His head is the altar; his arms, the transepts; his two pierced hands, the right and left porches; his legs, the nave; and his pierced feet, the door by which one must enter. In most of the great cathedrals—at Chartres, Poitiers, Tours, Rouen—there is an intentional deviation in the line of the columns at the junction of the nave and the choir. This imitates the attitude of the precious Body bent in agony. In certain of the cathedrals the narrowness of the choir, a sort of deliberate strangulation, would represent the head and neck of the Master, fallen forward after death. Huysmans speaks of a minor church in which the inclination of the columns and the deviation of their bases gives one the impression, as one advances toward the altar, of a writhing body. Here architecture attains the very summit of poetical expression.

The three doorways symbolize the Holy Trinity and the cardinal virtues. The seven arches of the nave speak of the Creation and the Seven Capital Sins. The twelve chapels of the apse represent the apostles. When there are thirteen the central one is dedicated to the Virgin. Everywhere in a cathedral, in fact, are the numbers three, seven, and twelve. The roof is the symbol of charity, which covereth a multitude of sins. The windows are emblems of the senses, which should be closed to the vanities of the world, but forever opened to the glory of the sky. The towers tell of the yearning of the soul after perfection. The twin spires of the façade resemble praying hands. Most cathedrals face the east, whence cometh the light. So much for the form.

The details are even more interesting and eloquent. If all the flora and fauna of the universe are pictured here, it is because each separate plant and animal is a symbol. The grape and the head of wheat represent the elements of the Lord's Supper. The lily and the rose are the purity and pain of human sacrifice. But the vices are pictured as well as the virtues. If in this the Gothic artists aspired to make sin repugnant, they succeeded admirably. Often enough the subjects depicted on the capitals of the columns are frankly indecent. Vulgarity is rampant. I recall seeing either at Carcassonne or at Vezelay a group representing an old sow being suckled by nine tiny piglets. This symbolized gluttony. Scenes of corporal punishment abound. On the façade of Chartres the school-master is pictured brandishing a formidable looking cat-o-nine-tails over the heads of his dozing pupils. Again at Chartres are to be seen the life-sized figures of the ass plying a lyre, and the pig spinning. These are two

allusions to the Latin proverb: "Do not force your talents: you will never do what you were not born to do."

Generally over the central door are carved in lurid detail the scenes of the Last Judgment. The suffering of the damned is depicted in true Dantesque fashion. There are hideous devils with fork and pronged tail, caldron, toads, worms, and all. It is interesting to note that most of the unfortunate creatures boiling in the caldrons, or writhing under the teeth of scaly devils, wear on their heads either kingly crowns or bishops' miters. No important personage seems to be found among the elect on the right hand of Him who sits in judgment.

Verily, a wonderful faith thrust up those colossal edifices. We shall never see the like of it again. For a great part of such faith is born of unlettered simplicity. We no longer think as the Christians of the middle ages thought: we no longer believe as they believed; it would be useless for us to hope to build as they built. Poetry is the natural speech of the simple; these cathedrals are one part mortar and three parts poetry. They are a fixed thought and faith of a day that is past. He who has not seen them does not know Beauty.

NATURE'S EASTER

See! the land her Easter keeping,
Rises as her Master rose,
Seeds so long in darkness sleeping,
Burst at last from winter's snows.
Earth with heaven above rejoices,
Fields and gardens hail the Spring;
Vales and woodlands ring with voices
While the wild birds build and sing.

You, to whom your Maker granted
Power to those sweet birds unknown,
Use the craft of God implanted,
Use the reason not your own.
Here while heaven and earth rejoices,
Each his Easter tribute bring,
Work of finger, chant of voices,
Like the birds who build and sing.

CHARLES KINGSLEY.

THE SERMON AS A MEDIUM OF WORSHIP

J. HASTIE ODGERS

Elgin, Ill.

AMONG Protestants from the beginning, the pulpit has had an honored place. We have been and ever shall be a preaching church. The prophetic ministry has with us the precedence over the priestly, while until of late we have been restive under any enlargement of the priestly. We have guarded jealously any attempt to limit our prophetic freedom. The manner in which we have built our churches, arranged our chancels, and elevated our pulpits, is proof of this. The inner structure of our sanctuaries, especially in the more plain churches, is in the nature of an auditorium. The pulpit is the dominating object. The choir is placed as in a concert hall. Everything is plain, flooded with the garish light of day, with no symbolism, no mystic suggestions for the soul. Indeed, it is quite evident that our worship must come to us directly through the mind, if it comes at all. The awe, the silence, the mystery, features which often inspire long, long thoughts, are not cherished with us. Quite generally the architecture of our churches says to us plainly, "You have come to hear. If your hearing shall become worship, it must be attained without assistance from the symbolism of a real sanctuary."

It is evident to-day, however, that this plain structure, with a chancel which is little more than a concert platform, has been weighed by many Protestants and found wanting. The auditorium is passing. The return of the sanctuary has come. If this new movement continues, some fear that we shall be in danger of swinging to the other extreme. The pulpit may be less honorable, and the altar with its peculiar ministry may become dominant. For we Christians, like all other human beings, seem to find it impossible to maintain a fine balance.

With us any change of emphasis from the pulpit to the altar will meet with opposition. It could not be otherwise. We have ever magnified the sermon. We have been brought up on it. We have been led to think of the service largely in terms of the sermon. For Protestants, a service without a sermon is incomplete, and therefore unsatisfactory. He was quite right who referred to the sermon as "The Golden Crown of a Protestant Service." In the Roman Catholic churches, on the other hand, we have quite a different emphasis. There the sermon is not necessary to a satisfactory service; but the altar, with the worship offered before it, is

indispensable. For worship is offered not only in His presence, but directly to him. The priest faces the altar. The people look toward the altar, which is a symbol of God's presence.

The dominance of the pulpit, which found its real revival, not so much with the Lutheran as with the Reformed churches, was a remarkable revolution. Here the pulpit successfully routed the altar from the first place. This was due in no small measure to the very genius of Protestantism. Only our Protestant churches have not been consistent. The material altar of the Roman Catholic Church should have been exchanged for nothing less than a living altar built in the heart of the preacher. The sermon thus becomes a chief act of worship—not a discussion, nor a talk, nor an intellectual display. Unfortunately, Protestantism has too frequently exchanged a material altar for a platform. The sanctuary has degenerated into a town-meeting house. Our singers perform rather than offer worship. As a result, we have preserved so little the atmosphere and the attitude of prayer. We talk to one another rather than to God. We sing for one another rather than to God. We build our churches in such a way that we think first of one another and last of God. The sermon has suffered in all of this and now is too seldom thought of as a medium of worship. Even though we admit, as we frankly do, that our service should have a large degree of fellowship, yet the degree to which worship is excluded is unfortunate.

But beyond all question there is now a renaissance of worship, even among the most evangelical and least ritualistic churches. Unfriendly critics say that the Protestant Church has tried to save itself by every other turn, and now it is making its last and possibly unsuccessful stand before it goes down in oblivion by means of a new emphasis of worship. This is certainly a very prejudiced statement of the case but one in which there may be the least modicum of truth. For it is not unfair to say that the decline in church going is due in some real measure to the almost total eclipse of the priestly element in our services; to the slovenly and faulty way in which that little of the priestly is carried on; to the substitution of a program for an order of worship; to the failure of that portion of a service other than a sermon to integrate, glorify and give atmosphere to the sermon, and not least to the nature of the sermon itself which has ceased too largely to be worshipful. To that extent it has failed to relate itself to a distinctively worship order of which it is an important, if not a chief contributor.

What this article stands for, then, is a due recognition and appreciation of the priestly element in our service, but not an overemphasis of it, with a renewed emphasis of the sermon as a medium of worship; also

such an integrating of the priestly and prophetic elements as will unify them and strengthen the entire service. It will be a plain misunderstanding of the position here taken to conclude that we are moving toward any imitation of the Roman Catholic or of any other exclusively liturgical service, or that we are untrue to the essential and honorable traditions of Protestantism. However, the time has come when we should cease to cultivate certain antipathies, but rather seek to make use of everything which may be advantageous to any church of Jesus Christ. Whatever new emphasis we may make should be in line with our history and in conformity to our further development as Protestants. Our orders of worship, our architecture, our symbolism, must be in accordance with our own genius. Protestantism will, if it is to fulfill its mission, make its worship more impressive and, we may say, more dignified, and thus give a more faithful expression of its own convictions. In this way the faith will become more intelligible, more beautiful, and therefore effective. To see our way in these respects, and to move forward confidently, is our great task at this hour. It is quite possible that, in this movement, we shall make mistakes. We may overemphasize this or that to the hurt of our faith. But suppose we shall do so? Have our fathers never made any mistakes? We, too, shall be able to correct ourselves in due time if we find ourselves in the wrong, since it is inconceivable that we shall radically remove from our historical evangelical basis.

In this revival of public worship the attention so far has been directed to the architecture and the orders of worship, the forms used and the dress of the leaders in the service. At a recent meeting of a body of Methodist ministers in the State of Iowa the conviction was registered by an almost unanimous consent that the minister should wear a gown as he conducts a service. This may be a perfectly wise decision. But after all it is not of primary concern. While we cannot afford to despise these lesser matters, to which as Methodists we are too indifferent, neither should we give to them an insufficient emphasis, for they are worthy a far greater attention than we usually accord to them. The writer will ever hold it against one of our ministers, now elevated to the episcopacy, that upon being invited to the platform to address the Conference, instead of walking around to the stairway he stepped upon the altar rail and thence to the platform itself. It is possible that few present felt there was any irreverence in this act. But it is in matters like this that we betray a lack of dignity and respect even for things which have been consecrated to sacred uses. We then, as Methodists, can well afford to cultivate a new attitude, which is one of reverence for the sanctuary and for those symbols whose mission it is to lead our minds to divine realities. We may well do this, and yet be

true to those noble words which are to be found in the historical statement in our Discipline:

"The Methodist Episcopal Church has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is its ability to seek and to save the lost and to disseminate the Pentecostal spirit and life. The chief stress has ever been laid, not upon the forms, but upon the essentials of religion."

The movement, then, to create in our sanctuaries an atmosphere of prayer by the use of symbols, architecture, and liturgical features, even though here and there these may be overdone (of which I believe there is little danger), is one that should be hailed as a token for good. Nor should we be too critical of such features which may at first seem to be imitative in character. One of these which may be cited is the newer ordering of the chancel. In fact this change has nothing new about it, but is an older form of chancel revived, which must have been similar to that to which John Wesley, the prince of evangelicals, was accustomed. By this is meant the plan whereby there is usually a wide center aisle, the pulpit on one side, the lectern on the other, with the Lord's Table in the center and back to or near the wall. When so placed the table becomes the outstanding object in the field of vision for the worshippers. To many this change will prove a relief compared to the plan by which the pulpit is the central feature, while the preacher, with such unhelpful features as often pertain to him and which may be objectionable, intrudes into the field of vision. This restored arrangement, to which as a church we are not yet accustomed nor perhaps pleased, has some decided advantages, if not every advantage, over our present chancel. Though at first we may feel a little awkward with this arrangement, we shall in time, no doubt, come to appreciate the merits of it when the sense of newness has worn away. Up to a certain point, then, this tendency to make the Lord's Table the focal point in the sanctuary is a movement in the right direction. It will undoubtedly make for reverence and will assist somewhat in spiritualizing the service. But to surcharge a service with a spirit of worship requires much more than architecture! We must not deceive ourselves into the belief that the Holy Spirit can be brought with power by the mere re-arrangement of the chancel! However, it is quite evident that the movement to-day is to so build our meeting places so that the sanctuary itself shall constrain us to utmost devotion in the service in which the architecture, the choir, the minister, and all the visible and audible means of grace shall be contributory and inspiring.

With this in mind we come to the real point. What is to be the effect of all this upon the sermon? For an effect of some kind it is bound to

have. Will the emphasis on the priestly and the ecclesiastical be hurtful or helpful? Thinking of a service under these conditions there is some apprehension lest the sermon shall cease essentially to be a sermon. People are asking, "Will not this movement mean the lessening if not the elimination of the prophetic message?" Many fear this. The opposition to the further emphasis of the priestly element in a service is due in part to the jealous guarding of the prophetic. Now it is just at this point that we should like to be understood. There is a priestly emphasis which is proper to Protestantism, which when rightly made will deepen, not lessen, the value of the sermon. We are not sacramentarians, we are not "Catholics" in the narrow interpretation of that word. The sermon must not and will not be less significant. It will never become a sermonette, nor an essay, nor completely lose its spiritual power. We have a right to hope that, given a better setting—a more reverent, beautiful, spiritual setting—it may become more impressive, may come more truly as the direct, inspiring message from God through his prophet, the preacher.

Undoubtedly the sermon must be more brief. In the last thirty years in our representative churches, it has been shortened from forty or forty-five minutes to thirty or thirty-five; while to-day in many very representative churches it is expected that the sermon will be even under thirty minutes—preferably twenty-five. Fifty years ago it was the deliberate aim of some of our most gifted preachers, of whom Henry Bascom Ridgeway was an example, to feel their way along for twenty or twenty-five minutes, holding the hearers' attention by the note of expectancy, not certainly by the halting deliverance made up to that point. After which the preacher would burst forth with a torrent of eloquence which was moving indeed. To a degree this is true of the English preacher to-day. The congregation waits upon him, giving him time enough to get himself and his theme well in hand until there comes the full power of utterance which is in the last half or three-quarters hour. On the other hand, Dr. Charles W. Gilkey of the University of Chicago, whose prominence as a preacher gives him a right to be heard, says that the matter of chief moment in the preaching of our day is a swift get-away. If, says Doctor Gilkey, a preacher cannot grip his hearers within the first few minutes of his discourse, then he has lost them forever. With twenty-five minutes as the proper length of a sermon in the evangelical churches of to-day, we have the judgment on the part of a group of Episcopalian ministers in Chicago, a few weeks since, to the effect that eighteen minutes is a sufficient length of a sermon.

Now, so far as the length is concerned, our services and sermons must share the fate of all modern things. Ours is a rapidly moving age. We

drive forty-five miles or more per hour on good roads. Everything corresponds. The working hours are less and less. Our hope for a service must lie, then, in its quality, not merely in its length. So it is with the sermon. It is the character of the sermon that is important. As to its character, it is especially needful that the sermon move in the atmosphere of worship. It is just here that our services have lacked so much, and consequently the effect of the sermon has been weakened. To address the entire service to God, including the sermon, is a thing we have not even consented of. Is it possible to have such a service so that all that is offered, including the sermon, is, in aim at least, purest worship?

To realize this the pulpit must become an altar, a holy place, a living place where a Spirit-filled man not only reminds us of the presence of God, but is one in whom God actually is, and through whom he is revealing himself. Both altar and pulpit will then be altars; the one an altar which symbolizes its divine presence; the other an altar in whom is the actual dwelling place of the good God. There need be no conflict between the two, for each will support the other. Together only can they make a complete service of worship.

We shall, then, not expect to lessen the emphasis of the sermon. It must not be done away with or cheapened, or lose its distinctive character. To do so would necessitate on our part a radical change in the Protestant religion. This is not to be thought of, even for a moment. For our type of religion requires such an exercise of the mind in worship as to make a true sermon with all its illuminating qualities absolutely essential. And this is due not only to the training of our people, which leads them to expect certain features in worship, but to the very nature of our faith, which renders the message imperative.

The aim, then, should be to make the sermon more strictly a medium of worship; to lift it until it becomes a prayer, a song, an instruction all in one, not an intellectual feat or a bit of byplay, nor a harangue. In its own way it must do what is the aim of true prayer, which is worship devoutly offered to God. For the high point in a service is the moment when there is a disclosure of God and of his will, and so a revelation of oneself to oneself in the light of that unfolding. Unless to the worshiper there comes, somewhere in the service, such a moment or moments then there has not been worship in the spiritual sense.

Protestants have usually looked for this high moment during the delivery of the sermon. Therefore everything must be concentrated upon this feature. All else is merely introductory, and is not of deep concern. But this attitude, which has grown upon us, is not even good Methodism. Since when has every feature save the sermon been unimportant? Not in

the beginning, surely. We have two noteworthy instances in our spiritual history as a people which should ever recall to us the significance of the entire service. They occur in the soul-life of John Wesley himself in which he had special revelatory moments. These were not experienced during the sermon. But they tell us plainly that a revelation may come to one in the music, or the scriptures, or in the prayer, or even in the deep silences. Mr. Wesley records that it was while the choir in Saint Paul's was rendering, "Out of the depths have I called unto thee, O Lord," that he had a revelation. So later in an informal meeting, while someone was reading Luther's *Introduction to the Romans*, Mr. Wesley had, as he tells us, another memorable experience. Nevertheless, Protestantism has usually looked, and rightly, for the revelation to come in greatest clearness and power during the delivery of the sermon. As a consequence we have lifted the pulpit to the supreme place. Yet it is doubtful if we have been measurably true to our own standard, for we have too often failed to maintain the worship character of our sermons.

It is not necessary to say that the aspect of the sermon as a medium of worship is by no means new. What we mean to say is that it has been neglected and in some places forgotten. A new appraisalment is being placed to-day upon our church service, while the character of the sermon is being scrutinized also. It is now said that the sermon must fit in with the dominating purpose, worship. In such an atmosphere, then, it will be found that it is impossible to be facetious or irreverent. Jolly and all such characteristics will be more and more out of place. Cheerfulness, humor, naturalness, all may well be retained. We are not pleading for formalism or coldness—rather let us seek to integrate the sermon with the worship order as a part of the larger whole, and, after its kind, of the same nature. What is needed, then, is to so surround the sermon with architecture, symbols, music, and especially with devout worshipers that, of themselves, mere intellectual display, repellent and cheap personal references, stories and jokes will die away, and there shall be a revival of true preaching which carries with it new and effective revelations of God's will.

We hasten to add, then, that this revelation is possible only through the experiences of a prophet or preacher who is himself a worshipping soul speaking to worshipping souls. Volumes have been written on sermons and sermonizing. Many courses have been given, such as the Yale lectures on preaching, to which the foremost preachers of the decades have made their contributions. They form all in all a noble contribution to our sermonic studies. But they would seem to have exhausted even so great a subject. To say something that is fresh and new along purely homiletical lines is difficult indeed. But the sermon as a medium of worship, in which the idea

of a revelation is a chief concern, is one which we may well believe has not been sufficiently emphasized, but which now calls loudly for attention. Has speech a more sacred function than to so remove the veil from spiritual eyes that one may see something of the great truth of life and its implications, and see it in the light of God's own countenance?

Instances of such revelations, whether they were experienced during one part of the service or another, are not new in Bible story or in the history of the true saints of God. These are the divinest moments that we know. Such a moment Isaiah described when he saw Jehovah in the temple, high, lifted up—and saw his own soul likewise. Something like this also Paul experienced one such hour he describes when he says, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven" (2 Cor. 12. 2).

Now to help bring such moments is the supreme opportunity of the preacher. However seldom he may experience it, this is preaching at its best; this is the ideal that has given the pulpit its dominant place in our Protestant sanctuaries.

Unfortunately, we have felt often that to maintain this idea we must disregard all order, which, as Milton said, was Heaven's first law; we have scorned beauty as of the Evil One; we have rejected all symbolism as though it were a wicked and idolatrous device. For in the extreme Protestants there has been a distrust of forms and art in worship. It has been felt, and truly, that these may carry with them grave dangers, while even at their best they could never satisfy the deepest spiritual longings. It is for this reason, I suppose, that our Emerson wrote:

I like a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles;
Yet not for all his faith can see
Would I that cowed church man be.

—*The Problem.*

To Emerson, and to all such as he, the highest symbol could in no way be a substitute for reality. Undoubtedly he is right. For to him and to many others that would mean a sort of play-worship. It has suggestiveness, it is true, but it lacks reality. With Protestants the loftiest inspiration to worship must come through a human soul, which does not imitate, does not play a part, but is one in whom God actually is and through whom he speaks.

We recognize that such an ideal is very high; that it is difficult,

almost impossible to attain unto, but that is no reason why we should not follow after it. Long ago Jesus walked the highways of Palestine. In due time the places which once knew him knew him no more. Here was the Son of man filled with God, and therefore holy, himself the noblest, truest temple the earth ever beheld. In time he was rapt away from the hills, the fields, and the seaside where he had lived and where he had revealed his Father. Likewise later there disappeared the memorable Temple called Solomon's. Both were holy. In and through both came God's revelations to mankind. But in Jesus how incomparably greater was the revelation! The Temple had about it all the awe, the sacredness, the mystery, which religion could evoke. Jesus was destitute of every accessory of worship—a simple living, intelligent person in whom God dwelt constantly, and through whom God revealed himself in unequaled fullness and power. The infinite superiority of Jesus as a revelation of God is unchallenged. But so, up to his capacity, must be every true prophet. He is more than all symbols, and he creates the atmosphere. In coming, then, to the pulpit to find the highest, the most real medium of revelation, Protestantism is not misled, nor needs make apology, nor offer an inferior type of worship. Whenever and wherever one can be found in whom God has taken up his abode, the highest medium for worship is assured.

The point, then, to be considered by the Protestant believer is that the complete hour of worship is one in which the sermon is kept in the heart of the service, that it must move in the atmosphere of worship, and must be offered from a living altar. There need be no fear that this revival of worship will displace the sermon or weaken it, but rather strengthen it and give to it a new significance.

However, this fear, which often arises, would not be felt at all if we better understood just whither we are going and why.

It is quite apparent to many people that we are entering into a period when throughout all our Protestant churches we may look for services conducted with greater care and more outward, and may it be also, with more inward reverence. We cannot expect it to be otherwise. The older manner was an outgrowth of society as it lived and expressed itself then; the movement to a more orderly and less informal service is likewise a natural movement of our people as they are to-day. The thing to do is to accept this movement as providential; to believe that the Holy Spirit will work quite, if not much more freely, through order and refinement as well as through disorder and unrefinement. It behooves us to keep in mind that symbols, architecture, vestments, and forms of worship are never substitutes for divine grace, but channels, and that the better the channel the more expressive should be the grace itself. Too many feel that poor archi-

lecture and cheap songs are the means by which the Spirit can best and only most truly express itself; that it is the hearty informal slap and dash sort of a service which is a sure work of the Spirit; while artistic surroundings and orderly procedure are sure enemies of a deeply religious spirit. It is just here that the issue is joined. For there is a growing number of people who have come to be keenly interested in our entire worship feature and who are convinced that less refined forms of worship have played too large a part and so helped to undermine the noble character of our services. They are far from asserting that order and appropriateness are absolutely essential to the pouring forth of the grace of God, but they see clearly that without these our services are becoming more and more unsatisfactory. They, with the thousands of our younger generations, see that beauty, art, order, and charm are in evidence everywhere else in our lives. They ask, "Why should the sanctuary, almost alone, be destitute of these?" Then, too, it is doubtful whether to-day in many of our churches we see the natural dignity and reverence which were to be found forty years ago. We are suffering from a mania of vulgar familiarity, and we have included God in our free ways in like manner. There is a very prominent organization in this country where the most eminent leaders of public thought—mostly ministers—are heard Sunday evening after Sunday evening. These speakers are introduced in a most objectionable way, with fulsome flattery. In response the speaker must return the compliment with like extravagant praise. The speech or sermon is applauded. The music, all of the most sacred kind and addressed to Jehovah, is likewise applauded. So far, the collection, the scripture, and the prayers alone are left without applause. Yet here is a very noteworthy service, which bears the stamp of our time with the evils of our present-day worship. The fact is that all such services have taken on the aspects of a Rotary or a Kiwanis Club nature, which are appropriate and valuable in the work of such clubs, but which have little place in a service of worship. Now, when a sermon is set in the midst of such surroundings it is not easy to keep it on the high level of worship. It falls inevitably to the level below what a sermon should be.

We look, then, to no mere patching up of our present methods of worship as they are now carried out in our Protestant churches; but rather to a rigorous review and resetting of our entire worship program. We need that the sanctuary, the order and forms of worship shall be uplifting in the highest sense. We need a sermon set amid such an environment as shall make it a reverent and in the highest sense a worshipful contribution to God's House of Prayer. Rightly understood and wisely carried out, such a movement brings with it no injury to the free worship

of God under the leadership of the Holy Spirit; rather will it make opportunity for that worship which is real, orderly, and in the highest sense devotional and spiritual. We may expect, then, that when we have given the sermon a new setting in our worship services, it will itself be elevated to a higher plane and so reveal even greater power. Here prayers, praise, and Christian thinking are all brought together in one, resulting in the most satisfying moments to the worshiper. We look forward with confidence to the future service in which the sermon shall continue to be a supreme means of *grace*.

FULFILLMENT

As, in the heart of winter, there are days
 Of softer sunshine, that predict the spring
 And pledge to hope the summer's golden prime,
 So, in the winter of the moral world,
 Are there blest hours to which our spirits cling,
 In grateful confidence that, in God's chosen time,
 A lovelier Eastertide shall blossom from the mold,
 And glad hearts garner in the season's bounteous gold.

BENJAMIN COPELAND.

Buffalo, N. Y.

EASTER EVEN

Now all is over and the quiet earth
 Receives its blessed burden in the tomb
 Prepared by love. As erst in Mary's womb
 He slept and dreamed not, awaiting birth,
 Here waits His resurrection. All the mirth
 Of blissful birds is hushed, there is no bloom
 Of any tree or flower; in the gloom
 Silence and sleep hold sway; all else is death.

O holy sepulchre! here One sleeps well
 And the dark sins that nailed Him to the tree
 With him are buried, not like Him to rise.
 So let our souls share His tranquillity
 And rest in peace as He doth. Who can tell
 Our waking joys with Him in Paradise?

—From *Vita Nova*, by HOWARD CHANDLER ROBBINS.

MYSTICAL EXPERIENCE TO-DAY

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IN past ages the mystic has been literally outlawed during the times of greatest rationalistic swing-backs. To-day the intellectuals of the ultra-modern schools, the pragmatists, the mechanistic evolutionists, look disdainfully upon any tendency toward a mystic relationship with the Unknown. "Unless God exists, how can one enter into any kind of union with him? Who can prove his existence since all we know comes through our senses and it is claimed that the experience of God is supersensual?" they say. Twentieth-century life seems to be largely governed by our mechanical achievements. Men marvel at the radio, airplanes, and at unparalleled advance in the sciences. This visible progress has so filled the thoughts that there is little time or inclination to probe beneath the superficial to the depths of the soul. Humanity is gloating in conceit. Explanations have been formed for everything which happens; man's existence is carefully traced in terms of evolution; we know why and how the great heavenly bodies swing in unchanging orbits; behaviorists claim to know exactly what any man or animal will do under given conditions and why.

Great emphasis is placed upon the findings of science and naturally enough conclusions are sometimes too hastily made. The tremendous force or energy displayed in the physical world leads one to think of God as force. The belief that nothing which has not entered the mind through the senses can be conceived of or even exists, brings its inevitable conclusion that God is but a product of human imagination and fancy. The ideas that God is truth, or beauty, or love are mere abstractions which can ease no heartaches or endow a soul with a scintillating hope for future life and attainment. Somehow they do not fill one with the joy of living or bring him comfort when he is suffering under a weight of discouragement and disappointment. As Mr. Sunday puts it, "Tell that woman who has lost her child that it was not as fit to live as the one left alive. Go to some dying man and tell him to pluck up courage for the future. Try your philosophy on him; tell him to be confident in the great to be and the everlasting what is it."¹

¹ Christian Century, November 26, 1925, page 1472.

Or, as Alfred Noyes so beautifully says in "Darwin," when speaking of the great scientist:

" . . . not long after, in his house, I saw him bowed,
The first mind of his age;
Bowed helpless, by the deathbed of his child;
Pondering, with all that knowledge, all that power,
Powerless, and ignorant of the means to save;
A dumb Prometheus, bending his great head
In silence, as he drank those broken words
Of thanks, the pitiful thanks of small parched lips,
For a sip of water, a smile, a cooling hand
On the hot brow; thanks for his goodness—God!
Thanks from a dying child, just ten years old!"²

The present emphasis upon the intellectual life and the application of pragmatic tests to all types of experience has led to widespread skepticism among the educated people as well as to a religious unrest among all classes. The vast demoralizing influence of the great war has but served to accentuate the general restlessness. It is small wonder then that within the past few years there has been a strong movement toward mysticism, toward a religious experience which would satisfy the inward craving of mankind.

There is an inward craving for union with a stronger power. As far back as history records we find the stories, tragedies and realizations of hopes, punctuating the pages of literature and the picture stories on the walls of caves and tombs. What man would not cry out with fear and awe when he, an infinitesimal being, stood beneath the forest monsters watching the fury of a storm tearing hundred-foot pines from their moorings. Who, even now, understands that mysterious transformation which changes his living, moving, loved ones into stark masks of their former selves? These same ancient records show us that man was jealous, that he hated and loved, that he sorrowed, that he gratified physical desires against the dictates of his inner self, that he feared and was feared. Humanity is essentially the same to-day, except that it has a record of his gropings and his mistakes which guides one through many a treacherous experience.

It is in the heart of the early man that we find the first hints of a mystic relationship with Deity. The craving was there just as strongly as it is to-day, though the forms of expression and satisfaction were crude and inadequate. Perhaps the gods were kind enough to give him water. He would pour out a libation on the sand and the god would

² *The Book of Earth*, Alfred Noyes, page 234.

accept it immediately. The acceptance was taken as a sign that the god was pleased with the man and would protect and shield him.

The desert man dedicated his altar stone to his god and so close to the god was the stone that by stroking it the man could come into almost direct contact with him. The gods were thought to be in certain places; a river, a tree, an oasis, the grave of an ancestor. When a man came to these holy places he removed his shoes and gloried in the worship of a divine being.

I have called these heathen reactions hints of a mystic experience. It might be well to define the conception of the term as used in this connection. Evelyn Underhill says: "Mysticism is the art of union with Reality. The mystic is a person who has attained that union in greater or less degree, or who aims at and believes in such attainment."³ This definition covers the general field and includes the above-mentioned man. He has, in some degree, united with his god, and from that union has secured a satisfaction which enables him to see life more optimistically, for a time at least. His union was achieved through an act of worship. In a sense, mysticism might be said to mean a belief in a higher power or a great reality. Religion, then, has always had a mystical element in its make-up. Hinduism is based almost entirely upon union with spiritual reality and maintains that the chief goal of life is to attain such a union. Life is an illusion and happiness can be realized only when the individual becomes a part of reality.

Buddhism teaches that the blissful state of Nirvana represents final happiness and the greatest good in life. Concentration and meditation drive everything earthly from the mind, leaving place for only the *summum bonum*.

Sikhism is called a mystic monotheism. "Mystic rhapsodies on God bulk large in the Granth, much more so than in the sacred scriptures of any other religion in the world. The unity of the Supreme Being is a doctrine which is frequently proclaimed in it."⁴ Taoism, Judaism, Christianity, and other religions emphasize the unity between man and God. The means of attaining a sense of this unity vary with different ideas of God. One type of person spends his hours in contemplation of the character of God and in time realizes a very present spirit. Another has a sudden glimpse into the Beyond and immediately goes into ecstasies. Both of these expressions have become unpopular through abuse. Sitting hour after hour in "blissful oblivion" does not do much toward strengthening character or doing the world's work. Rather, it weakens and

³ *Practical Mysticism*, Underhill, page 3.

⁴ *World's Living Religions*, Hume, page 96.

degrades in many cases. Temptation is much stronger in times of quietness and if the attention is not kept firmly riveted upon a high purpose, a fall is easier than if the contemplation were not engaged in. Those who have practiced union with God in this manner are responsible for the stigma of such names as idler, dreamer, impractical.

Those who have been subject to ecstasies have left a deeper stain on the mystic. There are undoubtedly people who are mentally subject to dreams, visions, and ecstasies. Their whole nervous being is more highly organized and more sensitive to stimuli than is the average. The reactions are not understood by the masses which feel a revulsion to such exaggerated feeling. Psychology labels these experiences as results of a pathological condition, the natural outgrowth of some mental disease. It is perhaps true that such is often the case, but one cannot class all such things in that category, especially when the results of the insight lead to a more perfect life.

"A healthy reaction against rationalism and naturalism and a more intelligent conception of revelation and inspiration make fruitful discussion possible, and on the whole the tendency is toward the rehabilitation of psychical phenomena as legitimate accompaniments of the mystical life, if not as essential elements in its mechanism. The most formidable obstacle to the reasonable appreciation of these phenomena is a mechanical-laboratory psychology, which airily brackets the visions of Saint Teresa with the hallucinations of an anemic schoolgirl under the elastic term of hysteria, and which relegates Saint Paul to the sanatorium with the neurotic victim of mediumship. But, on the whole, there is a marked change of opinion with regard to mystic phenomena. Superstitious credulity and shallow skepticism are alike yielding to an attitude at once more enlightened and more modest."⁵

To one who gives the matter of mysticism second thought these extremes will be seen as perversions of what can really be done. Pratt says there is "a wilder form of mysticism which is shared by a very large number of people and is quite possible though latent for a great many more."⁶

Mysticism has its foundation in the belief that man and God are alike and have things in common. When a non-religious man suddenly finds himself confronted by a situation over which he has no control he involuntarily cries out to God for help. When a Christian goes along day by day with no especially striking experiences he may even forget to pray or to remember that he is a Christian, but let a deep sorrow come into his life, the loss of a loved one or the unfaithfulness of a friend, and human sympathy and aid are powerless to fill the huge gap left in his

⁵ *Meaning and Value of Mysticism*, Herman, page 46.

⁶ *Religious Consciousness*, Pratt, page 366.

life. Then he calls to God to help him. Or it may be that a great joy comes into his life, a joy so unexpected and complete that expression of such in words or physical expressions is impossible. Then that invariable "Thank God!" slips from his tongue and he is a little better satisfied. These observations of life itself lead one to believe that there is a bond uniting the human and divine. When men are traveling the superficial road of life, God is often unnoticed, but let a huge experience come to them and the soul cries out to him. Bennett brings out this thought in his statement, "The distinction between the finite and the infinite, between man and God, is illusory—the mystical attainment can only be described as an experience of seeing through that illusion."⁷ Augustine's famous statement bears out a similar thought: "Thou, O God, hast made us, and made us for thyself; and our hearts are restless until they rest in thee."

The mystical quest, then, presupposes a relationship between God and man and is the search for the best way of completing the union. It is the attempt to make God an experience rather than an object and the conception of the way in which it is done is as varied as the ways in which one can enter heaven. Brother Lawrence does not find God expressed at his best in nature, art, or music, but says, "The most excellent method which I found of going to God was that of doing my common business purely for the love of God."⁸ Another mystic states, "It is my aim to be to the Eternal God what a man's hand is to a man." Doctor Horton thinks that "All we know of God may be summed up in the words, the good, the true, the beautiful."⁹ One is liable to infer from this that each of these words, or all three, represents the *summum bonum*. Art is not God, or is it the final good, yet it may be a path to God and he may be in art. An exceptional Garrett man who is successful as a student pastor and as an artist says, "I feel a more profound love for God and experience his presence more deeply when engaged in art work than in any other way." The very fact that he is able to express his feelings in form and color draws him into the presence of Reality. God is not art, but he is in it if it is good or true or beautiful. Some say that God is nature and proceed to idolize nature in her various aspects. The wonderful laws that hold us spellbound with their power and precision bespeak a just will somewhere governing them, even though nature is sometimes seemingly cruel and heartless. God does not even protect saints who may be fools notwithstanding and break the physical laws of the universe. They must

⁷ Bennett, *A Philosophical Study of Mysticism*.

⁸ *Spiritual Energies*, Rufus Jones, page 140.

⁹ *The Mystical Quest of Christ*, Horton, page 103.

suffer also. Those who do not believe in a God use these very laws to disprove his existence. They make use of a fallacy when this is done, however, for no matter how far one may trace the forces of the universe into the dim past, the beginning is unexplainable. Even evolution fails to explain everything, and in his attempt to explain himself Alfred Noyes, the modern mystical poet, outdoes himself:

"He looked long at the butterfly's radiant wings,
Pondered their blaze of color, and believed
That butterfly wooers, choosing their bright mates
Through centuries of attraction and desire,
Evolved this loveliness. For he only saw
The blaze of color, the flash that lured the eye.
He did not see the exquisite pattern there,
The diamonded fans of the under-wing,
Inlaid with intricate harmonies of design;
The delicate little octagons of pearl,
The moons like infinitesimal fairy flowers,
The lozenges of gold, and grey, and blue
All ordered in an intellectual scheme,
Where form to form responded and faint lights
Echoed faint lights, and shadowy fringes ran
Like elfin curtains on a silvery thread,
Shadow replying to shadow through the whole.
Did eyes of the butterfly wooer mark all this—
A subtlety too fine for half mankind?"¹⁰

So it is with music and the other exquisite cultural values of life. They may lead a soul to God, but in themselves they have no living spirit. God is in everything beautiful, in the blossom, the painting, the symphony, the statue. We might think of ugliness as being that which results when God is absent. If a man is poorly clad and works at a hard job for a living, even though he be very humble, there may be an almost unsurpassable beauty in his character. In human life the external things are not always indices of the real worth of a man. The only real meanness and ugliness is that which shows a soul with base and unholy motives. When we develop an appreciation for the finest in æsthetics, it furnishes a distinct point of contact between God and us, but we must have a profound conviction that beauty comes from God and that we are made sensitive to receive it, otherwise our age may become "an æsthetic age, insensible of God, which will fall into the cult of ugliness."¹¹ The old cry that art leads to sensuousness should not be heeded, but rather, it is our duty to elevate it to the highest levels, making it Christ-

¹⁰ *The Book of Earth*, Alfred Noyes, page 314.

¹¹ *The Mystical Quest of Christ*, Horton, page 106.

like. The mystic attempts to do this and then uses the "glorified" art as a way to God.

When science found that the evolution theory accounted for much of the development of life on our planet, some people lost their faith because part of the Bible told a different story, and they believed science. When psychology put forward the teaching that there could be no objective experience except through the senses, some people quit praying because they believed the science whose arguments were so fool-proof. (One man has pointed out to us that everything goes into the mind through the senses, but the mind itself. It was there and took the sense impressions and made them usable. May it not be able to take other objective stimuli and translate them into actual experience?) There are many to-day who teach that prayer is efficacious not because it "makes connections" with some outside power, but because it raises the mind and thought of men to their highest possible level. The most sublime conceptions of the mind are thought of as attributes of God and constant meditation on these high thoughts has a cleansing and purifying effect upon the individual consciousness and therefore upon his motives and conduct. It gives poise and balance to all action.

In spite of science's assertions that such feelings as described by the mystic can only be subjective, thousands of mystics, or people who have had mystical experiences, will refute the assertion by the very example of their lives. Paul says: "It is no longer I that live, but Christ that liveth in me." We may say that Paul was having a delusive dream, or was a paranoiac, but the fact remains that he went against insurmountable odds following his "illusion" and *WON*; won victories over self and over governments. Countless lives have been heartened by his example.

A man may be making a fool of himself when he prays and expects an answer from the vast unknown, yet the Master went into the hills suffering from physical and spiritual exhaustion and poured out his heart, not to the hills or stars or moon, but to "Our Father, who art in heaven." When he came back he had gained new strength, new confidence in the world and in himself. He advised prayer and even went so far as to promise all that should be asked. It is difficult to eradicate a towering figure like this from our history when we happen to discover that by all deductions he should have been a mad man. What would it profit if we gained all the theories of science and lost our own source of strength and joy? (This is not deriding true science. We cannot be too grateful for the service science has rendered us. Rather, we are putting a proved proposition up against a theory advanced by psychology, if propositions are proved experimentally in actual life.)

Meister Eckhart, Augustine, Clement of Alexandria, Saint Theresa, were individuals who met God in mystical experiences and who lived lives which bore out the suggestion that such experience was real, was objective. It is to such as these that modern mystics are looking in their attempts to consummate a union with God. The methods of the quest have changed from the more violent ecstatic type of experience to the contemplative type. Rufus Jones, one of the great modern exponents of mysticism, says, "The calmer, more meditative, less emotional, less ecstatic experiences of God are not less convincing and possess greater constructive value for life and character than do ecstatic experiences which presuppose a peculiar psychical frame and disposition."¹² He maintains that contemplation of good makes men think good and act good, and mysticism must minister to practical righteousness, else it is useless. The aim is to flood a life with the knowledge and joy of God and was defined by Joly, "The mystic *par excellence* is a man whose entire life is enveloped and penetrated by the love of God."¹³ These ideas do not emphasize exceptional experiences, but seem to indicate that the idea of the true mystic is to live a life which is consummated in the practice of the presence of God. He demands immediacy in his relationships with the divine. You cannot refer him to institutions or sacraments for his spiritual food. He believes in them, to be sure, and probably belongs to a church and partakes of the sacraments; but they are symbols to him and the real religion is that of his own soul which he can carry with him to his worship. Waddell says that "religion must be for mysticism what it likes to call a living truth; the immediate teaching of the Spirit to every generation of men, and valid for every individual. Religion must provide its own spiritual credentials at the moment, on the spot and not refer you to an institution to find them."¹⁴ Although Eckhart preached some of the most famous sermons which were ever delivered, yet there was very little said concerning the Virgin Mary, the eucharist, baptism and other sacraments, but much was said about faith, love, earnestness, purity, and consecration.

Mysticism must not become a selfish thing. The Buddhist goes into contemplation, putting everything else aside. When he has reached a certain place in his meditations he exults in a state of blissful happiness. That is his purpose in life, to unite with Nirvana and thus enjoy himself. The Christian mystic unites with God that his life may be cleaner and more effective.

¹² *Spiritual Energies*, Jones, ⁶page 137.

¹³ *Psychologie des Saints*, page 43.

¹⁴ *Modern Mystics*, Waddell, page 3.

"Any experience which issues only in selfish enjoyment, however refined, is to be deprecated. True contemplation is not to be coveted as a luxury, but to be solemnly entered upon as a vocation involving the most severe and often agonizing activity of soul. We may reject such a conception as morbid, but we cannot, with any pretense to fairness, regard it as otherwise than heroic. Of dreamy sentimentality and spiritual self-pleasing there is not a trace in it."¹⁵

The idea that a life of contemplation is in itself superior to moral action has no place in the category of the modern Christian mystic. All the seriousness of a real unity with God is retained, and this unity must result in an advancement of his kingdom.

The return to mysticism is seen in modern literature, Whitman, Noyes, and others. It is seen in the sudden popularity of Christian Science and Spiritualism. It is evident in the increased interest in the church services where mystical religious experience is given a high evaluation. Men and women are beginning to hunger for the immediate experience of a divine-human intercourse which will help to stabilize them in the mad whirl of a speedy age. They want the experience where the soul feels invaded, vitalized with a new energy, merged with an enfolding presence, liberated and exalted, with a sense of having found what it has always sought.

If the mysticism is kept pure there can be no better hope for to-day than that it will find its place.

"If the object of mysticism be conceived in ethical and spiritual terms, as He who bids us to be holy because he is holy, it will pledge the aspiring soul to a life-long warfare against every unrighteousness and to a process of profound, though not legalistic, self-purification."¹⁶

Henry Churchill King sums up the truly mystical as "simply a protest in favor of the whole man—the entire personality. Men can experience and live, and feel, and do much more than they can formulate, define, explain, or even fully express. Living is more than thinking."

Walt Whitman puts the whole argument into this bit of experience:

"When I heard the learn'd astronomer,
When the proofs, the figures were ranged in columns before me,
When I was shown the charts and diagrams, to add, divide and measure them,
When I sitting heard the astronomer where he lectured with much applause in the lecture room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wandered off by myself
In the mystical moist night air, and from time to time
Looked up in perfect silence at the stars."

¹⁵ *Meaning and Value of Mysticism*, Herman, page 82.

¹⁶ *Meaning and Value of Mysticism*, Herman, page 85.

REFORMATION PRINCIPLES IN EUROPE AND AMERICA

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ANY discussion of this subject at this time, when we have in mind the beginnings of the Protestant Reformation under Martin Luther, invites the question, what needed reforming?

In answer we say that society in all its aspects, moral, political, social, and religious, was in need of reform. The greatest need was in the realm of religion because of the doctrine of papal supremacy which had become accepted as an essential teaching of Christianity.

The growth of this theory is a matter of history. It was accentuated in the year 800, when Charles the Great went to Rome to be crowned Emperor by the Pope. It was developed by the closely integrated organization of the hierarchy under cardinals, archbishops, bishops, priests, and deacons, all yielding implicit obedience to the Pope. They found the teaching church, and exercised not only teaching, but also governmental functions. The theory of papal supremacy was enlarged by the doctrine of the celibacy of the clergy, which was enforced quite vigorously from 1073 on by Gregory VII and his successors, and also by the doctrine of Transubstantiation which was given full sanction by the Lateran Council in 1215. It was further strengthened by the development of fraternal orders with their ever-increasing wealth, and their thorough adherence to the Papacy. It was given outward dignity by the erection and use of great cathedrals which still remain outstanding monuments of the age which produced them.

Parallel with these developments we note the growth of superstitions which were actively cultivated, the veneration of relics and the encouragement of pilgrimages to holy places as helpful religious exercises.

Unfortunately, too, these developments in the organization and methods of the church were attended by much corruption. This theory required the control of all personal life of every individual, from the cradle to the grave and beyond, of all social life by prescribing duties and proscribing sins, of all political life by influencing rulers to remain subservient to the church, and by preventing them from enacting restraining laws.

This theory of Papal supremacy led to the development of the Inquisition, with its interdicts, tortures, and burnings. It grew into and later out of the fateful doctrine pronounced by Boniface VIII in 1302 in

his *Bult unam sanctam*, which insisted that the Pope exercises rightful authority over both realms, spiritual and civil, and that it is necessary to his salvation that every man be subject to the Roman Pontiff.

This is, as I view it, the most cruel and heartless claim ever made in the name of Christ in all the history of the church. It surely had no place in the Saviour's teaching or in that of his disciples, nor can it be found anywhere in the New Testament.

As all historians know, this doctrine never had full acceptance. There were many Christians of prominence who objected to it long before the Reformation. I can mention but a few. First I name Marsiglius of Padua, who in 1325, in his "Defense of Peace," set forth a doctrine of the church quite like that later accepted by the Protestant reformers. John Wycliffe's active life was from 1366 to 1384, during which time in the interests of patriotism he opposed the extension of Papal authority over England. He later with assistance translated the Scriptures into the English of the day, that was then developing as a language of culture. He sent out his "poor preachers," and endeavored to encourage a better moral and spiritual life among the people of Great Britain.

All are more or less familiar with the eloquent zeal of Savonarola for a better life in Florence, and of his condemnation and execution in 1498. The name of John Hus, of Bohemia, stands out as one of the early heroes of the faith. His active religious influence continued from 1400, when he became a priest, until 1515, when he was condemned and burned at the stake by order of the Council of Constance. He was supported loyally by a large majority of the people of Bohemia, who so deeply resented the cruelty of his execution, that he is their national hero to this day.

Following the work of Wycliffe came the Lollards, who were noted for their zeal in singing their religion. These and other efforts to reform the church practically came to naught, because the power of the church, through its close-knit organization, was sufficient to put down all opposition. The many burnings in England and the distresses in many parts of Europe are evidences of this power.

No study of the period can omit a reference to the "Babylonish Captivity" from 1305 to 1377, when the Popes lived not at Rome, but at Avignon, on the borders of France, and were under French influences. The return to Rome of Pope Gregory XI in 1377 was followed only a year later by the great "schism," as the result of which there were two Popes, one at Rome and one at Avignon, each excommunicating the other, and calling upon his followers to fight in his behalf. Thus Europe was sadly divided religiously, and the ideal of a unified church, which the Papacy claimed to be essential, failed of realization.

Leaders in the church were greatly saddened by this unholy condition and sought ways for ending the schism. With this in view three Councils were called, Pisa, 1409, Constance, 1414 to 1418, and Basel, 1431 to 1439. They succeeded in ending the scandal of a divided Papacy, but not of a corrupt Papacy, for the Popes who succeeded were not always men of high character. In fact, John XXIII, who had himself elected Pope in 1410, was deposed by the Council of Constance in 1415. Thus the Council assumed authority above the Papacy, but, as they did not meet frequently, the Popes who succeeded set about securing absolute submission and insisted on abject obedience with a ruthlessness and heartlessness that we this day can hardly imagine.

At this point the speaker quoted several passages from Dr. David S. Schaff's recent book, *Our Fathers' Faith and Ours*, to show that there was no power in the church to reform itself, nor to correct the many evils that were everywhere manifest. He called attention to corruptions in England and Scotland, as well as to those that prevailed in Germany and Italy. What the Popes were unable to accomplish Luther did, for the Reformation had its beginning in 1517, when he, finding himself opposed to the preaching of the sale of indulgences, nailed his famous Ninety-five Theses to the door of the Castle church of Wittenberg.

Another quotation made it clear that the leaders of the Reformation were highly educated, awake to the changes that were going on in their day, and were leaders of thought, since they produced during a short period a literature that is fully equal in extent to that produced by the schoolmen during the Mediæval period.

A third quotation made it clear that the leading reformers had personal experience of salvation that came to them through study of the Scriptures under the enlightenment of the Holy Spirit, who revealed to them the way of faith which they were glad to accept. Hence they could neither be shaken from their convictions, nor deterred in their reforming activities.

We therefore affirm that there was a genuine Reformation in spite of Catholic denials, and refer to Hilarie Belloc, the English Catholic writer, who titles his recent book, *How the Reformation Happened*. I have mentioned as remoter causes the corruption of the Papacy and of the clergy, and the fact that religion was in a strait jacket. I note also the Renaissance or revival of learning, especially in Italy, the fall of Constantinople, and the spreading abroad of much of the literature that had been hidden in that city, the invention of printing, the discoveries by Columbus and others of a new world that awaited exploration and occupation. The immediate cause, however, was the sale of indulgences.

Here the speaker quoted from Doctor Schaff's book several details of the bargain between Pope Leo X and the Archbishop of Mainz for the sale of these indulgences, and the rates at which they were offered to different classes of society.

That Luther's Theses were eagerly read in many countries affords evidence that an awakening had already begun, that people were ready to think new thoughts and to act under new impulses. The immediate results to Luther were the publishing of the bull of excommunication September 21, 1520, and its burning on December 10 in the year. Then came the Diet of Worms in April, 1521. That Luther's appearance before the Emperor and the leaders of church and state was a notable event is affirmed by Protestant writers, and admitted by some Catholic writers of note. There we see contrasted two contending principles. The one asserted in a *unam sanctam* by Boniface VIII that all to attain salvation must be subservient to the Pope of Rome, the other, boldly asserted by Luther, with his experience of faith in Jesus Christ and his joy in that experience, and fully assured that he was among the accepted of Christ, affirmed the reality of his Christian standing before God without such submission. He was willing to retract any writings that should be proved contrary to Scriptures, but affirmed his right to stand by the deliverance of his conscience as illumined by the word of God. These two doctrines had never before been brought more decidedly into opposition and contrast.

The Reformation made two formal affirmations; the Scriptures are the final source of Christian knowledge and Christian theology, and the experience of justification, as taught by Saint Paul, is through faith in Christ's completed work. It exerted its larger and wider influence by teaching the dignity of the individual, by claiming for the people larger powers in government, and lastly by developing the doctrine of religious toleration, first announced by William of Orange in 1576. He was the great leader of the Protestant forces in the Netherlands, and became in 1584 a distinguished martyr to the cause. These after effects were wrought out through a long succeeding period. We sorrow for the many distressing events, and the sufferings that followed. That the Reformation succeeded in so large a part of Europe affords evidence that it was of God, that it was his will that a new freedom, a new understanding, a new knowledge of salvation, a new theory of the church, and a new recognition of human duties and relations, should be wrought out for the blessing of all mankind.

All historians bear witness to the wars that accompanied the development of the Reformation. Catholic writers describe these conflicts

as the pestilence that Luther and his followers brought upon the world. On the other hand, Protestants look upon them as inevitable results of the position taken by the Papacy in the Bull, *unam sanctam*. All those wars and conflicts were due to the refusal of the Popes to accept the new conditions, or to relinquish their domination over the nations. They called upon their followers to enforce by arms the doctrine of supremacy upon those who were unwilling to accept it; that is, the Papacy was the aggressor. At the beginning of nearly every war the Protestants were on the defensive. They soon, however, often took the aggressive because they were warring for rights which they believed to be God-given, and which they in duty bound to maintain. They would rather fight than surrender their Christian faith.

Here the speaker quoted at some length respecting the results of the conflict in Central Europe as set forth by Professor C. H. Moehlman in his recent book, *The Catholic-Protestant Mind*. Though the Treaty of Westphalia in 1648, which ended the Thirty Years' War, gave Protestantism a recognized standing Pope Innocent X refused to accept it, but declared it "null, vain, invalid, iniquitous, unjust, damnable, reprobate, inane, void of effect," and later Popes have called attention to the fact that it has never been acknowledged by the church. However, it is a fact written in the annals of history and can never be effaced. There were many sensational phases in the development of the Reformation in each of the countries where it became effectual—in Holland, Germany, England, and Scotland. Certain of the results were common to all. Continuing, he said:

We mention the translation and wide circulation of the Scriptures, the removal of images from the churches, the simplification of worship, the substitution of the Lord's Supper for the Mass, the development of congregational singing, and later the fuller recognition of popular rights in society and in government.

For the most part the religious leaders refused to be called priests, being content with such names for their office as were used by Saint Paul. And further many monasteries and nunneries were opened, their inmates released to such religious or civic employment as they could secure, and their property was devoted to other and more general uses.

But greatest and most important of all, freedom from the doctrine *unam sanctam* and Papal authority was proclaimed from every church where Christ Jesus was accepted as head, and the Holy Spirit as his Vicar.

Now our thought turns to America, where we find the thirteen colonies settled in a large measure by people from Protestant countries. Many of them were driven from their homes on account of persecution and

unfavorable conditions. Others came from the sheer love of adventure. Political and social conditions at the beginning were diverse, but everywhere there was manifest a new spirit and a new purpose out of which grew a fuller manifestation of the freedom that is inherent in Protestantism than had ever been known before.

I quote the Mayflower compact of 1620, which reads in part as follows: "We whose names are underwritten, having undertaken, for the glory of God and the advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic for our better ordering and preservation and furtherance of the ends aforesaid." Here then were people, enlightened by the new knowledge of Christianity, setting up for themselves a government under leaders not imposed upon them, but whom they selected for the attainment of civic ends.

I mention only in passing the coming of the Dutch to Manhattan, and their settlement here just 300 years ago. They began Protestant worship in 1628, and at once organized their church, for which in 1696 they secured a charter under which the church in which we are met still maintains its organization and its Christian activities.

In the development of political theory I mention Roger Williams, who because of his advanced ideas was unable to live quietly in the Massachusetts colony, and set up his own colony in Rhode Island. His seven principles are summarized by Professor Moehlman as follows:

1. The jurisdiction of the civil power does not extend to matters of religious faith, worship, order, discipline, or polity.
2. Churches must not expect governmental support for their worship or institutions.
3. Religious liberty is a fundamental right of every religious group. Not only each and every Christian church or sect, but each and every extra-Christian society has equal rights before the law.
4. Religious liberty is a fundamental right of each and every individual. Individual citizens, whether Christian or extra-Christians or anti-Christians, whether Catholic or Calvinist, theist or atheist, have the same rights before the law.
5. Religious progress should be based upon the principles of voluntariness.
6. The maintenance of a church should be through the contribution of its members.
7. The civil power has the right and duty to intervene in the affairs of any religious society when its overt acts bring the civil peace into jeopardy.

Thus Roger Williams was a voice crying in the wilderness. An effective voice it proved, for in the process of the years those principles

have come to be accepted and are basic in the relation of the churches to the government.

We note next the Bill of Rights of Virginia, proposed in 1777 by Thomas Jefferson, which eight years later became the law of the State. Here we find it set forth clearly that

"No man shall be compelled to frequent or support any religious worship, place, or ministry whatever; nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and the same shall in no wise diminish, enlarge, or affect their civil capacities."

This principle finds its application in the first amendment to the Constitution of the United States, adopted in 1790, which declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Here then we have the principle for which the Protestant reformers fought finally wrought into the Constitution of the government of the greatest country in the world. Here Roman Catholics are given the opportunity to maintain themselves and their church, and to exercise every right and privilege which Protestants ask for themselves. They have been treated with the utmost generosity, for while, according to their own principles, freedom of religion is denied in countries where they hold sway, under our flag they enjoy all the privileges and opportunities denied to our forefathers in Catholic countries. The principle of *unam sanctam* is in effect declared invalid by the United States of America, and we are all glad of it. It behooves all those who believe in the principles fought for by the heroes of the Reformation, and which have, in our United States of America, demonstrated their value and effectiveness, to stand with and for them to the end, and for and with the Church of Jesus Christ of the Reformation period and of to-day, for out of her they have come to us.

It remains, therefore, for us who have inherited these blessings to see that they are continued in all their effectiveness, and that no effort to bring back the doctrine of *unam sanctam* shall ever succeed. If, in the defense of this principle, it becomes necessary to make clear where the distinction lies and what it really is, then let us do it clearly, forcibly, effectively. Only thus shall we prove ourselves worthy of the fathers of the Reformation period.

HOW ENMITY TRIES TO DEFEAT GOOD CAUSES

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How strange it seems that no cause, however worthy or beneficial to humanity, ever succeeds in escaping misrepresentation or persecution. Prohibition, to mention a popular illustration of this statement, is a question on which men and women of varying degrees of intelligence and cultivation disagree, as they used to disagree on its predecessor, temperance, a more distinctly moral matter, it is now said; and yet both questions concern the use of intoxicating beverages, which are confessedly at the root of drunkenness, with its multifarious evils, physical, mental, moral and social. Many cannot reason about either without becoming bitter and vituperative as though they were enemies at war with one another, when they are only arguing with the foils of reason. Facts are these foils, things which are not to be denied, or evaded, or ignored, because they are all true, and a sensible man cannot deny facts because they are truths, nor truths because they are facts.

There are series of facts which bear upon the question of prohibition. No sensible man can deny that all forms or degrees of prohibition are admissible, because they deal with facts which bear against the evil of drunkenness. It is, for example, generally admitted that men or women whose brains are addled with rum ought not to be allowed to serve as drivers of automobiles or railway trains, or steamships, or aeroplanes, or take any other similar position in machines made for public transportation, or to pursue any art or profession involving life, without providing for reasonable control.

Because the danger to life and limb has been proved by untold accidents with terrible results, laws have been enacted providing suitable punishment for careless acts and are everywhere enforced without question. Common sense, another phrase for sound reason, supports this action. It is a distinguished university head, Doctor Faunce, who says with a degree of impatience at the persistence of the fact that "the man who presumes to steer an automobile through a crowded street while his brain is fuddled is a fool," and not a man with the right of personal liberty to support his act.

The free use of intoxicants is supported widely by discussion in which facts are misstated, misused, misunderstood, misapplied, misquoted and mistreated. If reason is rightly called common sense, then to flout

it is unreasonable, Burke says "men have no right to what is not reasonable." As to the number and force of facts which apply to the support of prohibition, Henry Ford, one of the greatest, if not the greatest manufacturer in the United States, says the removal of prohibition would drive him from business, as he could not conduct it with the high skill it requires except by sober men. Doubtless Thomas A. Edison, whose invention of the incandescent light fifty years ago has just been celebrated, would declare that he could not have succeeded in the creation, without sober helpers, of a light, which can reverently be compared in its service to humanity with that of God, when the earth was without form and void and darkness covered the deep and the decree was sounded over the nascent universe, "Let there be light; and there was light."

Lack of reason may lead to many unworthy purposes. Recently attention has been called to misrepresentations made for the purpose of laying upon prohibition officers the responsibility of killing "innocent" persons alleged to be engaged in violating the law. But those who would know what the truth really is can find it in the Congressional Globe, which gives a complete list of prohibition officers who have been killed in trying to make legal arrests, and the number of persons killed in these cases by such officers, with a detailed account of the facts in each case.

Untrue reports made it appear that all the "killings" were of "innocent citizens." The statement shows on official authority that of the 155 persons killed, 55 were shooting at the Federal officers when the officers began to shoot, 10 others engaged in shooting with the officers, 32 began to shoot first, but the officers proved to be better shots; 10 others began the assault on the lives of officers with other arms than guns. Most of those who drew the fire of officers were endeavoring to escape. The "innocent citizen," so called, was known to be a bootlegger in 149 out of the 155 cases. In 65 killings charged against officers, grand juries refused to indict on the evidence. In 59 cases the officers were indicted, but were acquitted. There were four convictions, one of an officer on whom the bootlegger fired the first shot. The processes of reason thus secure justice to officers wrongfully arraigned.

The Anti-Saloon League has been subject to more unjust attacks than any other similar organization, perhaps because of its effectiveness in doing its work, for there is no saloon under the law in the United States to-day, and Candidate Smith last year paid it the unintended tribute of saying that nobody now wishes to have the saloon returned to activity.

When I was a boy I lived in the southernmost county in New Jersey, and knew something of sentiment in that section on the Civil War and

Abraham Lincoln. The majority of citizens supported the call of the President for troops and many of them enlisted. But the minority belonged to a cabal called "Copperheads," and rejoiced over the defeats which came to the Union armies, and treated the "Nigger" President, as they called him, with contempt. When the news came of the death of that good and great man, a few, among whom was a woman, rejoiced, the latter throwing up her hands and exclaiming, "Thank God." Now she was a good woman and was of a good family, but her reason was perverted by hate of the cause that the great majority of good people of the land loved and supported. No doubt the woman, whom I afterward met and honored, changed her mind and came to the support of her undivided country; in other words, she came to know real facts and they were not as she had supposed, and reason came again to its throne in her mind.

The feud of the South, which marred society in parts of that section, was like a craze which set clan against clan and family against family with murderous intent often surviving the intensity of the memory of its original cause. This was often a happening of little importance, but bred in hate and fed by the fires of inward distrust, jealousies, evil thoughts and wicked desires, all the members of a family, from the oldest to the youngest, were indulging in evil intent, and all the male members, including the boys, carried concealed arms about, hoping to get a chance to ambush the enemy and wound or kill him. The women were often more anxious to see the hated families extinguished than were their own men folks, and urged them to wipe out the hated enemies. There was one thing that kept these murderous feuds alive, and that was hate, intense hate—hate like that which feeds wars and nerves men for the most deadly attacks on their fellows. Reason would not maintain feuds or wars and that is why it is kept off the battlefield and out of the ambush of feud. Emerson Hough, in his *Way Out*, gives a history of a feud which dehumanized two or more families and unsettled a community, scaring it with fear for the best part of two generations, destroyed many of its male leaders, and was at last happily ended by being brought together to introduce a school to educate its members of various ages, ignorance coming to be recognized as a promoter of quarrels and hatred, and these as due to a lack of understanding. Nothing was more humiliating to sensible American patriots than to find, after the World War, that they had been listening to stories of the enemy's method of warfare, not a few of which had been manufactured to increase our venom.

Reason comes into the relations between the affairs of the government and those of the church, though we speak of them as distinct and

separate. Governmental functions are happily not related to those of the church, which is a spiritual body. Christ himself pronounced a separation as complete as possible between them, when he said, "Render unto Cæsar the things which are Cæsar's and unto God the things which are God's." As citizens we have obligations to the state; as members of the church we have duties thereto of a spiritual character. The Mennonites, the Tunkers, and other similar religious bodies which came to America during the Reformation, refused certain obligations here, as military service, jury duty, etc., which they had fled from Europe to avoid, regarding the control of the states in these matters as an interference with their religious beliefs.

There are not a few who insist that the church ought not as an organization to take part in political matters, in trying to bring their influence to bear on questions of legislation or public policy. But it should be clear that persons who ally themselves with the churches do not thereby surrender all duties as citizens. It is not only their duty to vote and their privilege to serve in office, but they would fail in loyalty to government if they were to refuse. The rights of members of churches as citizens would be invaded if their opinions on questions of government were denied. Believing as they do that war is an evil thing and ought not to be allowed, they would surely fail in their duties both as Christians and as citizens if they refused to petition the government to support measures for the establishment of peace. This has become a moral question, and the church must not only cultivate morality among its own people, but stand for it in all questions of government, remembering that Moses received and gave to his followers the ten commandments and that Christ taught his followers to avoid all forms of evil and to treat one another as neighbors and brethren.

At the outbreak of the World War I was Associate Secretary of The Federal Council of the Churches of Christ in America, and it became my duty to secure in the interests of the soldiers and sailors in the service of the army and navy a more adequate provision for religious worship. In this I had the aid of an advisory committee, the Secretary of the Navy, and the help of chaplains of the navy. Was the government invading the rights of religion and exceeding its own authority, when it enlisted and made appropriations for the support of chaplains? It might seem so, at first thought; but the government exercises complete control of men who are enlisted in its service as fighters. As such they must leave their families and homes, sail away in warships on long cruises or go into training camps. Everything must, therefore, be provided for them by the government—food, clothing, books, physicians, etc. In

place of churches and pastors there must be places of worship, chaplains, hymn books, etc., on the ships. The desired increase was, after no little time spent with committees and leaders, passed by Congress and was signed by the President on his return from Paris on a two-weeks' trip. He heartily approved the increase which was the first since 1842, and was from 24, when the navy had a force of 12,000, to 52, when it had a force of 66,000.

This important result was secured by a lobby, and probably would have failed otherwise, notwithstanding the urgent request of the Secretary of the Navy. It must not be assumed, therefore, that lobbies are not necessary and proper in some cases. The facts in each instance must determine whether it is reasonable.

THE CHALLENGE

The trump of God is sounding
For a march toward the sun.
The work of world redemption
Is only just begun.

Then, preachers, up and at it,
With the Gospel flag unfurled!
Put the Golden Rule in practice
Around the whole wide world!

And up and gird your armor on,
Ye laymen of the Lord!
We're one in love and loyalty
And one to wield the sword.

No layman, priest, or prophet
Shall sing the Holy Hymn,
For up in Love's Democracy
We'll all be one in Him.

WILLIAM STEWARD GORDON.

Portland, Ore.

SWAN SONGS

ROBERT E. O'BRIEN

Blue Island, Ill.

THE finest assertion of immortality found outside of the Scriptures is in the *Phædo* of Plato. Here Socrates, conversing with his disciples before his death, speaks of the tradition of the swan singing before it dies. The statement liberally translated is as follows:

"For they (the swans) having sung all their lifetime, do at last sing more than ever when they are about to go away to God, whose ministers they are. Men slanderously affirm that they sing a lament at the last. But I, believing myself to be consecrated as a servant of the same God, and a fellow servant of him in the same manner as the swans, would not go out of life less merrily than they."

Thus the great sage refuses to make his final song a lament, and instead voices a *pæan* of joy and affirmation in his faith in the undying character of the soul. Similarly some of the noblest thinkers of the human race have left us their swan songs. These utterances, voiced as they stood on the boundless ranges of eternity, are numbered among the world's choicest treasures. They sum up in a few words a lifetime of study, of thinking, of experience, and of insight.

One of the most lasting pictures in this imperishable literature is that given us by Augustine in his *Confessions*. Here we see him and his mother, Monica, just before her death, standing hand in hand, gazing out over the blue Mediterranean Sea, wondering just what will be the character of the eternal life into which she is so soon to enter. We cherish the picture because it so perfectly expresses that hope, that expectancy, that wonder that is found in every mind. Possibly there cannot be a definite answer to the ancient question, "If a man die shall he live again?" But not statements of faith in the glorious character of the eternal life can be clearer than the swan songs of the world's inspired singers.

"*Everlasting concord.*" The final message of William Cullen Bryant in his last poem, where he paints in swift strokes the pictures flashed by memory, differs sharply from the first poem he published. In "*Thanatopsis*" the inexperienced youth urges his readers with stoic calm to meet death like men,

Like one who wraps the draperies of his couch about him
And lies down to pleasant dreams.

But what does the old man, tottering on the edge of the grave, say? He tells of children dead, of father and mother gone, of a wife whose terrible suffering was ended only by a stroke of the reaper's scythe. Then, after this unhappy picture of life's disappointments and sorrows, he declares that in the place

Of this grief-shadowed present, there shall be
A present in whose reign no grief shall gnaw
The heart; and never shall a tender tie
Be broken; in whose reign the eternal change
That waits on growth and action shall proceed
With everlasting concord, hand in hand.

He saw a land of "pure delight" where hands invisible to mortal eyes waved him on, and still he lingered, like a bird who fears to trust its wings and leave the narrow nest, yet longs to fly. Home, friends, wife, children, happiness were just beyond the setting sun.

"*It's daybreak everywhere.*" Thus Longfellow, the dean of American poets, greets the end. Just nine days before his death he wrote:

In vain
Ye call the past again.
The past is deaf unto your prayer.
Out of the shadows of night
The world rolls into light,
It's daybreak everywhere.

He had expected to meet death with stoical fortitude. For the fiftieth anniversary of his class at Bowdoin, Longfellow wrote "*Moritauri Salutamus.*" Here the survivors of his class marched before the college like gladiators before Cæsar in the arena and shouted, "We who are about to die salute you." He had planned, in a similar manner, to step before the world at the last and shout, *Moritauri salutamus.* In the presence of death his song is entirely different. Standing on the edge of time, he is amazed at the view. It is not the hopeless, desolate gulf he expected. He shouts,

It's daybreak everywhere.

In the same manner Sidney Lanier sees the sun rising above the smoke of the factories, and writes a few days before his death,

Beside thee
My soul shall float, Friend Sun,
The day being done.

Such words resemble the song of an aged singer of Israel who centuries ago boldly proclaimed,

"At evening time it shall be light."

"So the right word be said." This is the voice of Whittier in one of his last songs, voicing his idea of immortality in a phrase sometimes forgotten. He is not indifferent to the earth he is about to leave, but takes his "freehold of thanksgiving" in the faith that the efforts of his life will contribute to the onward march of his brothers when he has gone.

Others shall sing the song,
Others shall right the wrong,
Finish what I began
And all I fail to win.
What matters, I or they,
Mine or another's day,
So the right word be said
And life the sweeter made.

Immortality of influence will not satisfy the eternal longing for personal immortality, but it is a vital part of the hope of every earnest soul. George Eliot desires this eternal life. Her swan song is:

Oh may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence.

Such longing contains no selfish desires for personal happiness. It is merely the benevolent hope that the principles for which she stood will survive and grow in the lives of others.

"So truth insists and will not be denied." Lowell in his finale is still harping the same tune and singing the same words as when first he appears on the pages of the newborn literature of this country. Truth! That is what he always did stand for. He never hazarded principle by making concessions. Some of his contemporaries, for example, omitted the antislavery poems from their published works on the advice of their printers, who feared that abolitionist sentiments would lessen sales. To this temptation Lowell replied,

They enslave their children's children, who make compromise with sin.

Eternal life for him was no matter of idle speculation regarding golden streets and many mansions. Even in heaven, he believed, the struggle for the triumph of truth and right continued; so we see him singing his swan song, a strong man girding for a greater fight than he has ever fought before.

"Sweet, peaceful, welcome death." Thus Walt Whitman greets the end. Strange rebel against literary conventions, and sometimes against social rules as well, that oddity of American literature was asked to write

a poem to accompany a picture entitled "The Valley of the Shadow of Death." He did and called the poem *Death's Valley*. By some strange act of fate this poem was his last.

Whitman disagreed with the painter's dismal conception of the valley of Death, since, as he explained, he believed that Death would introduce him into a world of lighter air, of broader meadows, of rippling tides of water, leaves, and flowers. The words in the final verse of this, his last poem, sum up his philosophy of life and death: fittingly they are his swan song:

Thee holiest minister of Heaven, Thee envoy, usherer, guide at last of all;
Rich, florid, loosener of the stricture knot called life;
Sweet, peaceful, welcome Death.

"*My own shall come to me.*" That serene, grand old man, John Burroughs, like Whitman and Whittier, was something of a rebel against the conventional views of religion, society, and life. Like both, he loved nature; the plants, the flowers, the very weeds, bugs, bees, birds; everything from the chilling blasts of winter to the soft breezes of summer gave him his religion. Every living, moving, throbbing creature told him something about his universe. Burroughs' view of immortality was simple; he asked no more than that he should return to the great universe whence he came, and indeed of which he felt he was then a part. Shortly before his death, when past eighty years of age, he wrote "Waiting." It is a final burst of song expressive of an unshakable faith:

Serene I fold my hands and wait,
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For lo, mine own shall come to me.

The last verse of the poem clearly states Burroughs' conclusion: that it was just as natural to die as it was to be born, and that both were part of the processes of a universe that moved irresistibly to its inevitable destiny.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time nor space, nor deep nor high,
Can keep my own away from me.

"*I hope to meet my pilot face to face.*" This is the legacy left the world by Alfred Lord Tennyson, a rational faith in a personal God, a firm belief in the persistence of personal life beyond death. He fought his own doubts and those of his age for half a century. Before his death he prepared "Crossing the Bar," to be sung as a requiem at his funeral;

consequently the poem was never made public until after his death. In it he is at peace; he has passed the bar and now enters the harbor.

For though from out our bourne of time and space
The flood may bear us far,
I hope to meet my pilot face to face
When I have crossed the bar.

Tennyson explained the "Pilot" to his son Hallam, as "the Divine and Unseen who is always guiding us." The Pilot to him was no vague tendency that makes for righteousness, no infinite and eternal energy from which all things proceed. "Mind," he enjoined his son a few days before his death, "that you put 'Crossing the Bar' at the end of all editions of my poems." It is the vital product of a ripe experience. Tennyson's communication to the world is that eternal life means facing a living Pilot.

"*But I've a rendezvous with death.*" Swan songs of warriors are sometimes lacking in the sublime faith of such poets as Tennyson. Face to face with death every day, they have no illusions regarding its horror. The stoicism with which they meet it is attractively beautiful. Life for such men as Alan Seegar is a grim tragedy, but in his poems rings the resolve to bear it like a man. In the following we see the inner working of a soul made up to die:

But I've a rendezvous with death,
At midnight in some flaming town,
When spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous.

"*If ye break faith with us who die—.*" John McCrae's "In Flanders' Fields" gives us the view of the soldier turned mystic. Here is a living faith that the great task must go on, and if the living fail, the very dead will "carry through." In his verses, through the gloom of death we can see ghostly figures swinging down the roads to take the places deserted by the fainthearted:

Take up our quarrel with the foe;
To you from failing hands we throw
The torch. Be yours to hold it high.
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders' field.

"*There is no death.*" John Oxenham kept no rendezvous with death, nor did he sleep, like McCrae, beneath the poppies of Flanders. But he

belongs to the war poets. He faced death and brought back the following message:

There is no death—
They only truly live
Who pass into the life beyond, and see
This earth is but a school preparative
For larger ministry.

Like Browning, Oxenham could say,

"Oh soul of my soul."

"*With malice toward none; with charity for all.*" While these words are by no means the last that the immortal Lincoln uttered, they are peculiarly fitting to be his swan song. They are in a sense the last message to his fellow citizens, and they do express clearly his noble character.

Turning to the Scriptures, we would expect to find numerous examples of swan songs because this collection of books deals largely with the problem of life and death. For the greater part these worshipers of the Eternal show an amazing interest in life. The dying singer prays that his strength be spared until he has shown the coming generation the glories of God. The aged patriarch gropes to give the fatherly blessing to his assembled sons. The aged apostle calls to Timothy: "I have fought the good fight, I have finished my course. Henceforth there is laid up for me a crown of righteousness." But nowhere in the sacred writings, nor in the inspiring literature of secular authors, can anything be found that compares with the strong, calm assurance of Christ, who, when he finds that physical strength will last no longer, cries, "Into thy hands I commend my spirit."

EDITORIAL DEPARTMENTS

EPISTLES FROM THE EDITOR

BIMONTHLY BREVITIES

WILLIAM FAIRFIELD WARREN, S.T.D., LL.D., a master of systematic and comparative theology, a high authority on archæology, especially as applied to religion, a most distinguished leader in both intellectual and spiritual education, born March 13, 1833, passed out of time into eternity last December in his ninety-seventh year. Besides his many valuable volumes, he was one of the supreme contributors to this METHODIST REVIEW. His first article, "Arminius," appeared as a leader in the July number of 1857, and his last on "Interpersonal Life—A Study in Spiritual Archæology" in March-April, 1924. In those sixty-six years of the life of this REVIEW, he contributed over thirty essays of the highest value. It was our honor to use thirty-two pages in that March-April, 1924, issue in loving appreciation of this great scholar, religious leader and saint of God. Besides his own article there was a rich biographical memorial, and also a symposium from six of his successors and students, all among the most distinguished leaders in the Methodism of to-day. We commend to those of our readers who were subscribers at that date to now read again those memorials of Doctor Warren, not as mere recollections of the past, but as an inspiration to our holy hope for the eternal future.

A UNIVERSAL human diathesis is this: "All have sinned and come short of the glory of God." But in this Lenten season, whose climax is the Holy Week and Easter Day, we will do well to constantly present Jesus Christ as the great Physician. He understood the disease of the soul. He felt all its harshest effects in his own temptations, of which Lent is a forty-day memorial, and realized its power to the utmost. He was the divine author of the remedy. In the laboratory of Infinite Love, by a Spiritual Chemistry, he combined God's justice and mercy into a precious elixir of eternal life. Loving faith, the one condition of salvation, only means that we put our case in the hands of this heavenly Doctor. He does the rest. Why not often in this period sing this hymn of divine invitation?

Come ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power;
He is able,
He is willing; doubt no more.

WHILE we have the right to criticize the confessed thought of this century, a real magnanimity is needed. Even the Church of Christ must know how to appropriate the spirit of the age. Mere conservatism, born of timidity and selfishness, must give way to progress. The ship of Zion needs no more anchors and the car of salvation no more brakes to halt her, but heavenly wind for her sails and sacred steam for her wheels—the Holy Spirit of power and love.

FRIVOLITY is perhaps a great vice of our time. We have our dangers from the funny man. Superficiality in thought and plan is a perilous fault. Heart and mind are too shallow to float the navy of great thought and emotion. The stagnant pool needs dredging, so that we may “dwell deep” in experience, and all life become a mighty sea in which the ship can move on by the Breath of God.

“ELIMINATE Christianity”—is that a triumph of the shallow philosophies of to-day? It is an impossible effort of all agnosticism. Could they destroy all Bibles, religious books, sacred poetry and pictures, holy hospitals and churches, yet this deathless faith would abide in the hearts of true believers. Christ is more in the thoughts of humanity than ever before. If martyrs were not ashamed in the day of persecution, shall we in this day of his real triumph “stand up for Jesus”?

ENTHUSIASM, a Greek-English word often misinterpreted as an expression of wild bigotry, is really a bright spiritual expression. Its etymology is from *en theos*, meaning in unity with God. It is the loftiest form of inspiration. “Filled with the Spirit”—can there be a nobler picture of the Christian life? There has been too much perversion of spiritual power in the folly of fanaticism. We have too many false Fundamentalists that emphasize propositions rather than a Person and too many so-called Modernists who manufacture new propositions in religion. Let us learn with Paul that “the letter killeth, but the Spirit giveth life.” May this pentecostal period bring back to the Holy Church an Indwelling Spirit, the source of genuine enthusiasm.

EPIKLESIS, that Greek title given to the prayer of Consecration for

the Holy Communion, has in many liturgies contained a special invocation of the Holy Spirit. Hippolytus, about 225 A. D., gave these words in the Eucharistic prayer:

"We beseech thee that thou wouldst send thy Holy Spirit upon the oblation of the Holy Church, and that, gathering them into one, thou wouldst give it to all the saints who partake, that they may be filled with thy Holy Spirit unto the confirmation of their faith in truth."

The Roman Canon has not used in the Mass any so clear an invocation. But Cranmer, who formed an Anglican Prayer Book in 1549, uses these noble words:

"Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts, and creatures of food and wine, that they may be unto us body and blood of thy most beloved Son, Jesus Christ."

As we approach the Holy Thursday with its memory of that Lord's Supper in the pentecostal year, we pray that all sacred Sacraments may be a true inspiration from the Holy Spirit.

A SWORD from God is not a cruel weapon of steel for human murder; it is that Sword of Truth which is the Word of God and that Sword of Love with which the Indwelling Spirit of God equips the heart. The Conquering Christ leading the present and coming centuries on the white horse has a Sword, one which is not held in his hand for forceful conquest, but one which comes out of his mouth for spiritual mastery and coming triumph as this world becomes his Kingdom. Among the fruits of the Spirit are Love, Joy, and Peace.

A PRIZE of \$100 has been offered by the Hymn Society of which this EDITOR is a member. Surely our worship in songs and sermons should express our absolute fellowship with the Holy Spirit, whose fruitage is love, joy, and peace. It is the Christian Church, born of Pentecost, that largely has brought almost all the nations of the world into that renunciation and condemnation of war in the Pact of Peace. May our religious music, which is heavenly in its rhythm and melody and above all in harmony, help to silence the ragtime and jazz of war!

MORE than 11,000 persons in the United States of America have incomes exceeding \$100,000 each. Perhaps a small portion of this wealth is the result of real contributed service in the business world, but certainly much of it is what even the Secretary of the Treasury has called an "unearned income." The Methodist Episcopal General Conference of

1924 made a high emphasis on this spiritual principle which you can find in its Discipline, 1924, Paragraph 586. Here are some of those religious sentences:

"Property rights possess no inherent sacredness which puts them beyond the reach of criticism and revision by Christian society. We recognize the ethical divergence between property for use and property for power."

Service, and not profit, is the divine law of life. May not this pentecostal year bring back all who claim to be followers of Christ to "self-respect, self-control, self-determination, and self-consecration in a common purpose to achieve for each the highest values of life." Such would be the supreme triumph of God who is Spirit, Light, and Love. To share with Christ his cross is the only path to the Crown.

"CANDLE of the Lord" is a high title which the book of Proverbs gives to man. God is Light, but man can be made aflame by that Divine Fire. "Let there be Light" was the primary fiat of the Creative Spirit. And those infinite rays of wisdom, power, and love can be revealed in finite humanity. Doubtless we do shine with too much imperfect and merely colored light, but holiness, which is perfect love, will make us white with Jesus, "the Light of the World." George Whitefield said, "Let me die blazing and not go off as a snuff."

THEORETICAL Christianity is a hard thing. Doctrines are severe tests rather than helps of faith. We often thrust miracles, dogmas, and predictions in the faces of men when we should give them Christ. But after we know him it becomes easy to believe all those doctrines. The best theology is an induction from life rather than life a result of theology.

FLOWERS are only in bud at Easter time; full summer has not yet come. So Pentecost was the very high gift to life made by the Risen and Ascended Lord. May we not make this year of memory the very present experience of perfect love and progressive hope for the future? It should become a real resurrection and glorification of all mankind, in the full blossoming of life. And with that perfect summer all the ice of life is melted and its rivers flow to the sacred sea.

"Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore."

LOVE AND THE SPIRIT

LOVE was the power by which from the very bosom of the Father there came his only begotten Son to save us from sin by loving service and sacrifice. Love is the power by which the Father and the Risen Son bestowed upon us the Holy Spirit, that indwelling presence of Christ. Love is the pentecostal power which fills our souls with heavenly energy, both to make them the temple of God, and our lives the work of World Service. Love is God's glory and man's joy.

That Johannine record of the saying of Jesus that God is Spirit must, therefore, be placed side by side with John's own affirmation that God is Love. Paul also makes love the supreme fruit of the Spirit in human life. Criticizing in Corinthians the excessive emphasis placed by many Christians on the Charismatic spiritual gifts of miraculous speech and physical help, he makes love the very highest gift of the indwelling Spirit. Ruysbroeck, that admirable mediæval mystic, says the same as he pictures the divine energy through which we may become partakers of the divine nature:

"Then the Father and the Son and all the beloved are enclosed in the bonds of love that is in the unity of the Holy Spirit. And there is that same unity which is fruitful in the outgoing activity of the Persons and forms in their return a bond which shall never be untied."

Paul, in his second letter to Corinth, makes a striking statement of the mighty power of this supreme spiritual gift. After affirming "The earnest of the Spirit," he testifies, "The love of Christ constraineth me." There is a significant ambiguity in that phrase (common to Paul). Does it mean Christ's love for us or our love for Christ? In the mind of that great apostle there is no such distinction. Christ and the believer are made one by the act of faith. When he died all died, and his risen glory makes a new creation to the soul of man. John may analyze this relation somewhat in such a lovely saying, "We love him because he first loved us," but to Paul there is no "us" apart from "him" in the spiritual life.

This quoted passage was the Pauline answer to the charge of his madness. His zeal and sacrifices seemed to many something quixotic. He thus defends his love-inspired enthusiasm, "The love of Christ constraineth us." Paul was a thinker and a logician, but he was more, a man of heart; he had the passion of a poet and the heroism of a saint. His cool solid judgment was like a brazen altar on which burned the living flame of love. That is the sacred gift of the Spirit to all surrendered souls.

THE MASTER MOTIVE

It is interesting to discover the secret of a life, the sovereign purpose that controls, and the inspired passion that rules. While in most human cases motives are mixed, we shall find that there is one ruling passion which sways the soul and determines the conduct—the Divine Love, a supernatural gift loftier than all the motives of a merely biological psychology.

Love is a word mostly misused to-day in literature. That love of desire, concerning which so much is written, is merely an intense selfishness which is not love, but lust; a love which is not sacrificial, but full of selfish cruelty and empty of real helpfulness. Somewhat better is that natural affection which is rich in emotion, but often weak in will. Higher still is that love which is reverence, looking upward in its devotion. But supreme is that love divine, loftier than mere sensual and natural love, far more even than mere upward reverence to God, but a perfect love which, like God himself, goes not only upward in spiritual feeling, but outward to all relations and downward to all humblest human life and needs. It is to live the Christ life. Thus Browning put in the song of David such a message to Saul:

"So shall crown thee the topmost ineffable uttermost crown,
And thy love fill infinitude wholly, nor leave, up nor down,
One place for the creature to stand in."

Our worldly thought on the surface seems to be that self-love in its various forms of appetite, ambition, and avarice is the strongest of human forces. It seems to be a real strength back of labor, business, social ambition, and politics. The love for pleasure, power, and property has filled the sea with ships, the factory with workmen, the air with waving banners and resounding artillery. What forces made such men to be called great as Alexander and Napoleon? It is too true that self-love explains the conduct of many lives. Yet it is neither the best, the highest, nor the strongest motive of life.

Without the love for others there would never have been a family, commerce, or a nation. Altruism is a mighty force. The world will stop all its wheels at the demand of the heart. It is well to ask the mother with needle-marked hands and eyes dimmed with watching, the father with his back bent with toil for his own, the patriot in his love for a nation—but, above all, ask Jesus "What is love?" So against the deeds of historic conquerors we dare to place the names of saints and philanthropists, such as Howard, Wilberforce, Nightingale. Love has proved more than a match for selfishness in the shaping of the noblest lives.

The highest form of spiritual sovereignty is that of the heart rather than the brain. Intellect has shown much power in life. There is something in that mental empire of Aristotle reaching across the centuries and still ruling in many schools, but there is no personal affection for Aristotle in it all. The same is true of such great ethical teachers as Confucius, Buddha, Mohammed. But the supreme power of men is not in what their mind can teach; it is love as a personality. Love is a Person. You cannot say "It loves" but "I love." Those Johannine words applied to God—Spirit, Light, and Love—are not mere attributes of God; they are himself, his very nature and being. More than to say that God *has* love, is that personal fact that God *is* Love. God, the indwelling Person by his Spirit, is love to create love by his compelling power, which is not a physical force, but a holy influence. Faith takes in the Infinite Spirit; love sends out its fragrance. A flower can receive for its life the sun and the rain, but can give forth its beauty and fragrance to the air that fashioned it. An Infinite Person makes a Christ-life within us and gifted by the Holy Spirit creates that universal love of mankind, that communion of saints, which is the One Church, holy in its life and catholic in its spirit.

The whole life is swayed by this master motive. Love's kiss of consecration is the very seal of purity. Really accept it and the poorest life is touched with a new splendor. Rise a single step to the knowledge of the sympathy of a greater soul than ours, and still a higher step to knowing the love of the mightiest who himself is Love, and we have reached the strongest power in the universe.

HOW IS LOVE REVEALED?

Love is on the throne of all existence. Back of what we call forces in the moral sense are persons; back of all is the throb of a loving heart, not merely the mandate of a sovereign will.

God is all aflame with love, which shines behind and before and out to all the bounds of being. Read these biblical words: "Behold, I have loved thee with an everlasting love." "Underneath are the everlasting arms." He is a King and a Judge, but more than either, a Father, which is the highest revelation of his most inmost character.

This has been revealed in Jesus Christ. It is not always easy to believe in the reality of love. To see the beauty of a landscape we need to climb the hill, but higher than all the mountains of earth is the Cross of Christ. Love was in the universe before, but the world did not know it. If we were idly watching the telegraphic instrument and listening to the clicking of its keys, when suddenly an envelope is placed in our hands,

saying, "Come home!" thus the meaningless movements and sounds were translated into that which touches the heart and masters the will. Jesus himself is the message and the Holy Spirit the electric power that brings God to man. Christ truly said, "No man cometh to the Father but by me."

None ever loved like Jesus, and none other has so influenced the world. His is indeed a "name above every name." He is a mystic power that, not like other great human lives in history, slowly melts away, but is one which grows with every age. Christianity is more than a new truth; it is a Living Person. How it has exalted men! Peter, the coarse, violent fisherman; John, his more refined companion; or Paul, the Pharisaic Rabbi, would still be at their nets or wrangling in the schools had they not met and followed Christ. His love touched their natural traits and emphasized them into something heroic and great. For Christian virtue is more than natural goodness; it is aflame with God. So his followers have been blazed with the white flames of holiness, which is perfect love. Paul, Luther, and Wesley were all aglow with the Passion of God, which is constraining love. How many, like John Wesley, have felt their hearts strangely warmed as they read words like these:

"I have been crucified with Christ, and it is no longer that I live, but Christ liveth in me; and that life which I now live in the flesh I live by faith, the faith which is in the Son of God, who loved me and gave himself up for me."

Love is a deathless and changeless power creating saints all along the centuries.

HOW IS LOVE APPLIED?

It is not only enthusiasm working from within, but also a power *ab extra* surrounding the life and confining it to a definite channel of effort. Energies need to be applied; love is as old as God, but now is directed to the service of the human need. The water which unconfined makes a malarious swamp, if shut up in a channel makes a lifegiving river. We need to be constrained by love.

That word "constrain," used by Paul with reference to the power of love, has varied meanings in the New Testament. It is used of the capture and restraint of prisoners; so love holds us in its grasp and makes us willing servants. It is used of crowds in the sense of "throng"; so love means a crowd, the thronging companionship of all loving forms in sweet community. It is even used of being seized by sickness; so does love possess us as a divine fever. It is a blessed coercion, a beleaguering of the heart, a conquest of the life. Yet it is a constraint as to useless

liberty. Life with love is not a comet to leave its central sun and plunge into far depths of darkness and infernos of cold; it is the steady planet, held in its place and marching the steps of light on its appointed orbit.

It is a real power conquering all other forces. We may battle with a wicked world, but love will be victorious. There is a dread monotony of toil, but love quickens and strengthens it; there is the poverty of vision which sees only earthly things, but love links us with the skies of heaven and sways us as with unseen strength. Love is the key to victory, the secret of real success. "Love never faileth"; it is the source of final and supreme triumph.

"It is not by force nor by strength, but by my Spirit, saith Jehovah" (Zech. 4. 6). The real greatness of God and the final force which will conquer all things is not in those attributes so often magnified in some theologies, such as omnipotence in the sense of deterministic force alone. Is God limited? That is an important inquiry in the philosophy of religion. We need not answer that question, but we dare assert that a God who limits his power to the might of love is far more truly omnipotent than that dogmatic Deity of some theologian who settled everything by force. The God of the Old Testament is one who himself can change his actions toward mankind because of his moral empire of the created universe. The power of the Spirit is not a coercive force, but a helping support. The divine power is not a necessitous potency, but a free causation. Saint Augustine in *De Trinitate* declares "that the Father should be the memory of all Three, and the Son the understanding of all Three, and the Holy Spirit the love of all Three."

Love is God himself and is the perpetual act of his personal will. Therefore, God has surrendered himself in the atoning sacrifice by his Son. "God so loved the world that he gave." For ourselves, sacrificial love is more than a mere surrender of self, it is the finding of a larger self through divine fellowship in the achievement of perfect love. Such love is eternal and infinite. Will, the very heart of personality, is the instrument of love. The *Kenosis*, that self-limitation of God in Jesus Christ, is the source of a mightier *Plerosis*, the work of the Holy Spirit. Here we find the true power and wisdom of God. "The foolishness of God is wiser than men and the weakness of God is stronger than men." It is thus that we see the victory of Easter as the consummation of the surrender of Good Friday.

Even in the Law of Israel, the first commandment on One God makes its final emphasis on love. In its affirmation that "Jehovah is a jealous God," that word "jealous" does not mean envy, but the very *zeal* of his

loving-kindness which shall reach the thousands of all coming generations. And when we reach that literary prophecy of the eighth century before Christ we find in the loving God of Hosea and the Holy God of Isaiah that unity of holiness and love.

But let us come back to Paul, who in his Corinthian and other Epistles places an emphasis on the Holy Spirit almost equal to that of Luke in the Acts of the Apostles. In his Ephesian prayer, he pleads to the Father that his disciples should be "strengthened with might by his Spirit in the inner man," and so be "rooted and grounded in love." For that "love of Christ that passeth knowledge" helps them to reach all four dimensions of being, "height, length, depth, and breadth," and so be "filled with all the fullness of God." Surely "the love of God hath been shed abroad in our hearts by the Holy Spirit which was given unto us." So sings Isaac Watts:

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come shed abroad a Saviour's love
And that shall kindle ours."

Thus this constraining power of love originates in God the Spirit, the Creator of all things. It was before all things, and "we love him because he first loved us." All the real richness of life is backed by this divine priority. "Let there be light!" that first creative act of the Spirit finds its perpetual illumination in the love of man, so perfectly revealed to us by the God-Man. Our love is not self-originated; it has a divine origin.

So Spirit, Light, and Love, those Johannine words of revelation, are the true Trinity of Deity. God is Father, the infinite source of all love; God is Son, the manifestation of the divine love in a human life; God is Spirit, the holy activity of his love not only in the creation of man, but the redemption of souls.

As we now approach the Holy Week of Passion and the Easter of triumph which lead to the Whitsunday of pentecostal power, here is a poetic message from John Oxenham:

"The Lord is risen!
Immortal Love,
That for mankind so greatly strove
On earth below, in heaven above;
The Lord is risen, is risen, is risen
From out his earthly prison;
And now, all things above
He reigns forevermore;
The Lord of Life, the King of Love,
Life's loving Conqueror."

THE HOUSE OF THE INTERPRETER

THESE sermon outlines are on various themes related to the work of the Holy Spirit, which is the editorial policy of the *METHODIST REVIEW* for this year of 1930, the nineteenth centennial of Pentecost. The Editor cannot specially praise that rather formal textual sermon, "The Unity of the Spirit," first preached by himself January 6, 1878. The other, "Inspiration of To-day," was delivered by him October 8, 1893.

THE UNITY OF THE SPIRIT—Eph. 4. 4-6.

A petition of Paul for the church at Ephesus for their more full union in the universal family of faith: For the inward strengthening; for the indwelling Christ; for the grounding in love, in comprehension, knowledge of love and the fullness of God; to him that is able to do exceeding abundantly, above asking, above thinking, according to the inworking power.

The exhortation of Paul added to his prayer: To work worthy of this calling, in lowliness, meekness, longsuffering and forbearing, and for Christian unity.

I. *The Unity.* 1. *One Body.* Not a particular succession or ecclesiastical institution; not a special form of worship or church relationship; consequently, not any outward organic unity of the church; but the mystical unseen body of Christ in which are united all believers.

Although unseen it continually tends to become the visible. It is this body which filleth all things by a constant becoming. The One Bride of Christ. All of us are different members of the one body.

2. *One Spirit.* Not only the substance of the Christian life is one, but its inward active principle is the same. The Holy Spirit is the one actuating power in the church through which its work is accomplished. The various gifts of the different members are those of the one Spirit.

These gifts are secured from the Ascended Lord who has led captivity captive and given gifts to men. No one has a monopoly of the Holy Spirit, but his workings are as various as his gifts, like the varied influence of sun and showers.

3. *One Life.* The one hope is the constant coming and presence of Christ which is the only consummation of the filling of all things by our blessed Lord. It includes the hope of being like Christ. It is the outward realization of all the inward possibilities of the eternal Kingdom, the ideal made real, the loftiest visions translated into facts. Its personal side is "the measure of the stature of the fullness of Christ." Its collective side is "Thy Kingdom come." It will bring the world's coronation day, the coming of "the new heaven and the new earth wherein dwelleth righteousness."

II. *By What Means Produced?* 1. *One Lord.* It is the Lord Jesus Christ in whose body every Christian is incorporated and who is the one Mediator, the one Saviour, and the one King. He is the beginning of the new creation, as well as the outward agent of the work. In his redemption is the seal of the whole, the promise and power which will do the rest. "None other."

2. *One Faith.* That is not one creed, for that is an impossibility. Not faith in a creed, in a church, in a form of ordinance, in one's self, but in a Person. As the object of faith is one, so the subjective act is one, that of entire loyalty, trust, and dependence in him. It is not faith in a formula, as some think, but a personal trust and surrender to the living person of the Lord Jesus. This is the condition of spiritual manhood.

3. *One Baptism.* This is the outward seal of faith and therefore is but one. Not one form of baptism, nor one formula, but the one baptism into Christ and in the name of the Holy Trinity. It is the sacrament of the new creation and the seal of the one and everlasting covenant.

III. *The Original Source.* 1. *Over All.* As the source of all things. He is the fountain of all true Christian unity. Fellowship with him is the true fellowship, the ocean of life and existence. The first Person of the Trinity.

2. *Through all things.* His is the all-pervading power which operates through

all things. The sacred Person of the God-head.

3. In you all. The Indwelling Spirit to which Paul constantly returns in his thought. He whose activity works invisibly in us the fullness of the divine grace. The third Person of the Deity.

This unity is not mere uniformity, but that grander union which exists in variety. Uniformity would stereotype the world. Unity is to link all with the golden chains of service to the eternal throne. The rhythm of the apocalyptic passage, the seven ones and the Lord in the midst.

The one principle of union is love and its climax is peace. All unity of the body is in connection with the Head; in him is the Eternal. For the time will come when God will be all in all.

INSPIRATION OF TO-DAY

Joel 2. 28; Acts 2. 17

WHAT is it that moves thought in the human soul? That old saying, "Circumstances make the man," has changed to a scientific theory of dependence upon environment. Man reflects the climate, the civilization under which he was born. Just as the birds of tropic lands reveal in their luster and brilliancy the sunny skies over them and the gleaming earth about them, so the constitution of man announces the star of his nativity and the influences which have fashioned him. In many ways, man is the creature of his surroundings.

I. *A Spiritual Environment.* 1. The spiritual nature of man. He was made the image of God and so is not wholly subject to material influences. God can control and penetrate all things, but nothing can fully receive him but our own soul. "Spirit with Spirit can meet." We cannot speak of an inspired mountain, etc. Man's spirit lies open to the play of forces emanating from the unseen world of the Spirit, just as the parched earth is blessed with winds and rains born in the solemn solitudes of sky and sea. As precious stones are capable of receiving and radiating light, so souls are permeable of God and filled to intempe the Infinite.

2. *A Present Inspiration.* Hard for many to believe, for the preponderating study of physical phenomena often ob-

scures the spiritual side of life. It is regarded as superstition, something mysterious, intangible and impossible. But the text affirms the fact in the present tense. Even Christians sometimes talk as if the Almighty had exhausted his energy in creation and redemption, in giving us his written Word, and does not now touch the human soul. There is a too narrow and technical use of the word "inspiration." We must not cut ourselves off from the great and anointed lives of the past and so live to God at second hand. It is ever a poverty of religious life to set the Holy Bible between us and God. He is not done yet; this present age is the Dispensation of the Holy Spirit.

3. *Testimony of Antiquity.* The pagan world believed that all greatness, mental or moral, was from the mighty gods. Socrates taught, "Whatever virtue man possesses is most apparently the fruit of a divine dispensation." (His *daimon*.) And Plato: "If any man escapes the temptations of life, he has reason to believe that it is God who saves him." Cicero: "No man is truly great without some divine influence." Seneca: "God comes to man; yea, more, enters into him, for no mind becomes virtuous without his assistance."

4. *Secular Analogy.* The Muse is invoked by poet and orator—not a mere rhetorical flourish of trumpets. The quickenings of genius, the dreams of artists, are all glimpses into an ideal, the invisible realm of truth and beauty. Every genuine artist is a true seer, a revealer and interpreter to other souls of the invisible glory.

II. *Spiritual Phenomena.* 1. *Intuition.* We have nerve to believe that the material world is but a lower region of being, mere suburbs, for the metropolis of human life is in regions above flesh and sense. Back of this world, which we enter through the five doors called the senses, there is an invisible realm entered by an inner door, called faith or insight. Of this domain God is the center; in it all spirits dwell; from it proceed all true righteousness, wisdom, beauty and power. Man's soul is the meeting place of two worlds and the spiritual is more real than the material.

2. Scriptural Testimony. "I will put my Spirit in you," "The love of God . . . shed abroad by the Holy Spirit," "All Scripture," etc., "Helpeth our infirmities," "Eye hath not seen," etc., "Will guide into all truths." As we read these messages, we hear the rustle of angels' wings, catch the faint echo of songs sung by no human lips and discover through the mists the great crowd of witnesses hovering above the paths we are patiently treading.

3. Experience. We can in a moment pass into this unearthly realm. It invests our dreary life with radiant beauty and undying hope. As the mountain-born stream turns the mighty mill-wheels on the plain, so this life current from above stirs and moves the mental and moral activities of the soul. In the closet of prayer, in the class service, in the worship of the congregations, the visible melts away and the Holy Spirit comes down.

III. *Range of Operations.* 1. Not Confined to Gracious Operation. But we may trace his influence in other departments of thought and feeling. He opens the intellect to understand the word. He imparts divine gifts. He acts upon the body as well as the soul; inspires the work of the hands as well as the thoughts of the head. There are "many operations, but one Spirit."

2. Varied Offices. The same Spirit, creative in the first chapter of Genesis, broods over the chaos of the soul and of society; the same Spirit produced Pentecost, as formerly Isaiah's prophecy, Asaph's melodies and Bezaleel's art. The apostles were helped by him to preach as the Old Testament patriarchs and prophets had given messages to mankind. The inspiration of genius, the gifts of the artist, even the better skill of the mechanic—all may be under the direction of a divine energy. There is no sphere of life or labor from which he is excluded.

Every calling may be made sacred. There should be a spiritual ordination for all high tasks.

IV. *Method of Inspiration.* 1. The Law. Now we confront a great and inexplicable mystery. Yet there is a law which will guard against the grosser mistakes. *God acts on man only in the line of already established faculties and endowments.* If daring to illustrate, one might mention the teacher and his scholar, the magnetism of a leader over his followers. God does not supersede our faculties, but illuminates and quickens them.

2. Danger of False Mysticism. There is often a fanatical claim of being wholly led by the Holy Spirit, superseding thought and conscience. There are false interpretations of Scripture and of preaching the gospel, a deep danger of spiritual pride. (This is to be treated in a future number of the REVIEW.)

3. Does Not Destroy Our Individuality. Does not involve the suicide of common sense. In the Bible we see that God respects the personality of each writer. He does not cancel the natural gift, but uses it. So in conversion and Christian experience our personality is not ignored, but inspired.

Conclusion. Let us not live as if our senses were the only reality, nor pursue the shadows of this world as if they were the only reality and substance.

"Pity the soul that never sees
The stars beyond the cypress trees."

Let us not be deceived by a gospel of dust and mud. Study behind flower and star the inner mystery of a divine inspiration and hear everywhere the speech of another and a higher world. Walk, rejoice, sing, talk, work, pray in the Spirit and at last be caught by that Spirit which is all spiritual and divine.

THE ARENA

PRAYER AND FASTING

IN the New Testament account of the healing of the epileptic the two words, prayer and fasting, are used together, as though there is some necessary connection between the two acts. It is true that some authorities omit verse twenty-one of the seventeenth chapter of Matthew and others omit the word "fasting" from the parallel account given in the Gospel of Mark. Perhaps the omission was with the idea of softening the demands of the Christian life for an easy-going people. This seems more than probable, since the Jews incorporated fasting in their religious practices and the early Christians were from this same group of people. To the mind of the Semitic people there was an intimate connection between the act of fasting and prayer. As to the origin of this notion it is hard to determine. Perhaps it grew out of the natural loss of appetite which comes with the grief attending the loss of a close companion; or it may have been the natural outcropping of the instinct of sacrifice. Again it may have been due to the notion that God is pleased with that intensity of religious zeal which manifests itself in bodily suffering. But whatever its origin, fasting had a religious significance, and the indications are that Jesus himself not only approved of it but practiced it.

The early church also had a place for fasting in its rules for the Christian life. There was the prebaptismal period in which both the candidate and the one administering the rite abstained from food. Before Easter there was a period of fasting which was eventually lengthened to forty days of semi-fasting. As the early Christians were from the poorer classes, the foregoing of a few meals would not be regarded as too great a price to pay for religious satisfaction. It would also serve to set them apart from the ordinary crowd of the Roman world that was forever clamoring for bread and games. With the coming of the Monks the ideal became solidified and the true Christian was the one

who fasted and prayed. But since the days when monasticism was in its prime there has been a gradual drifting away from this ideal. The Renaissance, and then the scientific movement, have served to turn our thoughts toward the material things of life with a gradual diminution of the desire for the things to be gained through spiritual exercises.

The present state of affairs, with its attendant ideas regarding the religious life, has been a long time in coming. The Protestant movement was not a complete break with the old ideals and methods of manifesting the religious life. There were various self-denials to be made and various ways in which fasting was practiced. The followers of John Calvin were particularly austere in their practices. Even John Wesley in his day was not adverse to fasting, and recommended it to his followers as a wholesome spiritual exercise. It has been only within comparatively recent years that these adherents of the Wesleys have ceased to mention the part that the abstinence from food should play in the religious life. In the old days the candidate, in being admitted to the ministry of the church, was asked the question, "Will you practice prayer and fasting?" But in these latter days such questions are omitted from the church ritual, and the abstinence program is forgotten, with the result that the church has well nigh ceased to pray.

In our day we are talking about social service and the full dinner pail. Ours is a machine age, and the material things of life are easily procured. The question is not one of securing the food supply necessary, but one of marketing it after it is grown. In order to secure farm relief it is necessary to enter into an advertising campaign for the purpose of increasing the consuming demand. Naturally the thought of any one going hungry is a disturbing one. In such an atmosphere it would be a bold fanatic who could, as a religious exercise, abstain from food for a week or ten days. Naturally the churches have fallen in line. Protestants

have entirely forgotten fasting as a practice and have, in many respects, gone to the other extreme. The usual procedure for getting together a church crowd is to advertise an oyster stew or a chicken supper. And if you have ever attended one of these gatherings, you know that one of the things about which the attendant is least concerned is the limitation of his or her consumptive capacity. Even the minister will engage in a good-natured fight for the last piece of chicken. In all this the Catholic Church is not a great way behind. It has nominally retained its belief in fasting, but the real practice of the virtue has fallen into the discard. There may be a refraining from eating for a day, but at the next meal there is an attempt to make up for lost time, or there may be in the Lenten season the substitution of other foods for meat, but as for real fasting, there is none of it.

The question now arises, Has the church not been neglecting a source of real spiritual value? Human nature is the same in all ages. If there was once a source of spiritual satisfaction in the practice of fasting does it not stand to reason that it still has its place? The world has gone on with its eating and drinking till it has become surfeited. It has found nothing of permanent satisfaction in a full stomach. Besides this, there comes with overeating a shortening of life. This fact is coming to be generally understood, so that there is already underneath the surface the rumbling of a new desire on the part of an overfed people. There are eighteen-day diets and dieting clubs galore. There are also fasting clubs, such as The Fasting Clubs of Chicago, under the leadership of George Huntley Aron. And interesting to note this latter club claims the threefold purpose of regenerating the world, providing free facilities for fasting, and regenerating the individual so that he may act as a free instrument in the hands of God in the new civilization. It looks as though, while the church has been busy serving tables, these outsiders have taken up a spiritual weapon which has long been neglected and forgotten.

The general claim of the church to-day

is that religion is something to be worked out in terms of everyday life. The Christian must be a normal individual, distinguishing himself by his scrupulous ethical practices. But this is only a part of the story. Religion is also supposed to lift one above the plane of the ordinary as well as help one adjust his relationships in mundane affairs. There is always something of the mystical involved. Prayer is that which lifts the devotee above temporal affairs and enables him to reach heights sublime. As an aid in this process the Fathers found much help in the practice of fasting. By this means they sometimes saw sights which it was not lawful to utter. They were left dwelling on the mountains above the world. And why not, if religion is something which enables one to be in the world but not of the world?

These are days when the experimental plays a large part in human affairs. The scientific spirit is ever with us. Business is constantly seeking new methods, and why should not the church be just as alert and do some experimenting on its own account? If there is any value in fasting for prayer and the religious life we ought to know it. And since the church preaches the ideal of a life set apart, it ought to be able to endure the taunt of "fanatic" which would surely be hurled at it by the world, if such experimentation were undertaken. But this is something which could be demonstrated with scientific certainty and would be worth all the efforts expended. With chart and graph the psychologist is working out character tests. Cannot the church work out some religious tests? This experimenting ought not to come altogether from the laity. Some of our sleek, well-fed church leaders could well afford to do some religious experimentation and then tell the world whether Jesus was correct in making fasting a prerequisite for real prayer.

Personally, we do not expect any crowding on the part of the clergy in order to be first in such a venture.

SAMUEL M. LePAGE.

Ottawa, Kansas.

[The Editor must record his own father's habit of fasting and prayer as the constant beginning of winning evangelism.]

FALLING DAGONS

FRANCIS THOMPSON'S *Hound of Heaven* was a bloodless hound but a true trailer, hunting "until he found the soul that was lost." This Philistine god Dagon bowed irreverently before the invisible God of the Israelite ark and was found with broken hands and severed head. Those Ashdodians were stubborn in their religion and were not converted either by the miracle before their enemy's sacred shrine or surrenderingly by their swords. When Saul was massacred his head was carried to the temple of Dagon. Dagon had been a mighty champion of his devotees and resented the insult of having the Ark of God thrust into his sanctum; but before Jehovah's throne he bowed, broken.

Since then the Hound of God has been tracking, tracing, ceaselessly, tirelessly, uncomplainingly, in sweat and in blood, for the sheep that was lost. Divinities and demons fall finally, surely.

One perspiring Saturday afternoon of December, in company with President Soper of Ohio Wesleyan, I entered the city of Yenping (boundary of peace, and well named), up the shallow and terribly tortuous Min River in Fukien Province, China. The missionary hospital was in charge of Dr. Trimble, nephew of that missionary giant, Dr. J. B. Trimble, and his sister Lydia at Hwa Nan Girls' School in that truly perfumed compound at Foo-chow. A commonplace civil war was disturbing the public murderously and remorselessly. The hospital wards had been filled to overflowing with sick and wounded bandits and others. Needed space was added by the invading of the unkempt precincts of a nearby temple, a sample of the multitudinous gigantic buildings so plentiful throughout Buddhist lands. Here the men maimed by gunshot wounds and sword thrusts were lying, the dying and the convalescing in every available nook and corner of the vast areas. When floor-space was no longer to be had, these consecrated servants of Christ devoted to the welfare of humanity had rolled here and there a hideous idol of heroic proportions from the broad pedestal on which it proudly stood and had converted that roomy base into a cot for

a sufferer, a pagan soldier. From where it had fallen no merciful hand had been extended to raise the degrading divinity to an erect position again. There it lay prone amid the uncouth surroundings. Hands were broken off, arms and all, heads with their snarling tusks exposed, popping eyes stared out in seeming surprise at their fate, and none took notice of their virtues. Instead the suffering inmates of that (now) religious ward had their eyes turned constantly toward the ministering missionary and his faithful helpers.

The invisible God of the Ark had again triumphed gloriously, as Moses' sister, Miriam (Mary), sang.

J. D. GILLILAN.

Wendell, Idaho.

"THE PREVIOUS QUESTION"

GENERAL CONFERENCE addicts sparkle at such a title phrase, for "The Previous Question" is every delegate's fleeting opportunity to be heard on the floor of the Conference. The formula is simple. The discussion may be very tense and the parliamentary situation hopelessly tangled. There is a motion before the house. It has been seconded by some meek and faithful anonymous brother. Discussion scarcely begins before a wise head offers an amendment to the original motion. There are those ready to discuss the amendment pro and con until a more judicious soul ventures a compromise substitute motion. Possibly a substitute for the substitute may see the light of day. The presiding officer tries to conceal his confusion. Then comes Mr. Average Delegate's chance to be heard. He does not have to make a speech; there are no issues that he desires to debate. He merely rises to make a magic motion, "I move the previous question on all that is before us." He's done it! Discussion and parliamentary dickerings must cease; that is, if the motion is sustained by a two-thirds vote. The Previous Question is designed solely to bring a decision on the main question and to suppress debate on minor considerations.

"It shall be in order to move the previous question . . . and if the call be sustained . . . the MAIN QUESTION shall be put." Fine! We are in almost such a tangled discussion regarding the modern program of Religious Education, particularly the work of the Church School. We are debating (or dickering, if you please) the pros and cons of this or that method; standards and types of equipment and questions concerning a properly trained leadership. The last few years have produced a voluminous technique in the entire field of religious education. We have been under the impression that organization was a panacea, and thus we have organized from the cradle to the grave. From the International Council of Religious Education down to the sick committee of the True Blue Class in the Podunk Center Church on the Weathervane Circuit, we are organized. Training has come to include everything from child psychology to basket-weaving, and even the harmless little neurone ought to be mastered before one is prepared to work. The worker's library to be complete could fill one alcove, at least, in a small-town Carnegie Library.

With such an overwhelming amount of material and such extensive technique, an average church worker is frightened to death and does not want to undertake religious educational work. And can we blame them? Now let it be set down here with big, bold, black type that I stand for the most modern program of religious education in our churches. If there is anything more modern than the most modern, I am ready to vote for the newer program with both hands. There is a great deal of cloudy and hazy thinking about it all.

Therefore, I rise, Mr. Editor, to make a simple motion. I move the previous question on all that is before us, and, if my motion is sustained by even two thirds of the readers of the METHODIST REVIEW, we can merely expect to have the Main Question put. The heart of the whole question is this: Have we clearly outlined in our minds to-day the *Main Business* of the Church School and other Religious Educational activities of the church? *The Main Business of the church's*

program of Religious Education is to make the Heavenly Father real to the pupil. It is a very safe assumption that the plea of our age is very much like the disciple's appeal to Jesus, "Show us the Father and it sufficeth us." With more people than we generally think there is a conscious need of a better grasp on the spiritual interpretation of God among church-going people, to say nothing about the unchurched thinking public. In touch with a group of college students, one of them said in substance, not very long ago: "I am in a terrible fix; I guess I have always carried a view of God as a divine Santa Claus. That is the impression my years in Sunday school made upon me. And now in college I have had a few jolts. Science has opened my eyes about many things. I am lost with the old view and I seem unable to find a new conception of God." She was saying in other words, "Show me the Father." I do not believe this young woman's experience is rare or unusual. Whatever the method, whatever the materials, the teacher or worker who is not trying to make God real to the pupil, whether it is a class in the Beginners' Department or in the High School group or with the college crowd, is not fulfilling the Main Business of the church's religious educational program.

Likewise, it is the Main Business to give Righteousness a proper setting. Questions of right and wrong; the basic principles of moral cleanliness; the creation of ideals and attitudes in the establishment of motive—these are the tools that we ought to be placing at the disposal of Church School pupils for them to use in the growth and development of character. We have listened to tributes from judges on the bench on the value of religious training in the reduction of crime. Recently a supreme court judge suspended sentence of a young man convicted of a crime, provided during the year he would join our church here and attend regularly, and it was a Roman Catholic judge too! Frankly, I have been wondering if my church school is prepared to receive that young man at the judge's order and place in his hands the necessary tools for remodeling and remaking his life into strong, sturdy character?

Many a lad who has never been inside a civil court has felt the sting of the sentence that he had to attend church and Sunday school! I am wondering if such judicial tributes have really done very much to quicken officers and teachers in the average church to instill ideals: to attractively present principles of honesty and morality that will give righteousness its proper setting in the thought-life of the youth of our day? In no way can we make a worthier contribution to the security and moral safety of a local community. In this particular phase of our work we often are compelled to counteract the influences of the home, sensational press, or some tolerated community scandal of long standing.

Again, the Church School fails in the Main Business that does not bring its pupils, in due season, to a loving, loyal allegiance to Jesus Christ and his Way of Life. "IN DUE SEASON" does not mean a January revival or a November visitation campaign or a Palm Sunday decision day and ingathering. This is the apex of year-around work. A child taken through the first three or four departments of the Church School without having an opportunity of taking a pledge of allegiance to Christ and his church is robbed of one of the noblest privileges that could be offered a growing youth. If we fail here we have failed at the most important point. We then are as disloyal to the Master as is that old much-talked-of salesman who presented his attractive line of goods to the merchant, but walked out of the store without taking an order. To fail at this point means a corresponding sag at other important religious educational efforts. How many church-school workers are instilled by pastors to build with that culminating purpose ever before them? One pastor observed a certain teacher of a class of Junior boys, twelve or fourteen of them, and wondered at the secret of her success in holding that group. They seemed to give undivided attention and always manifested an unusual degree of interest. Later, the pastor said to that teacher, "Mrs. So-and-So, tell me how you hold the attention of that group of boys Sunday after Sunday the way you do?" "That's easy," she replied with a trium-

phant smile, "I talk nothing but baseball or football with them from the time I begin until I get through." She was an exceptional woman, she knew those games and could talk about them intelligently with her boys—a splendid point of contact with wiggly, buzzing Juniors, but her contact was without purpose or climax. The same boys who would sit on the edges of their seats and could thrill about a hero of the diamond or of the grid could have been thrilled by some of the romances of the Master-hero's life. That may seem like one tragic, exceptional case where the teacher did not feel the weight of responsibility at all, but there are many others. Every school has its teacher who merely "takes" a class. An intermediate girl went home to her mother and said, "Mother, I'm through with Sunday school. This is the fourth Sunday that my teacher has come without a lesson." Every superintendent of a church school agonizes over such situations.

"I move the previous question"—for we want, we need a decision on the main question, the main business. We want organization and all garden varieties of it—if it will not become an end but only a means to the end. We must do everything in our power to develop trained leaders. We want them trained in psychology and child study; trained in worship and personal experience and devotion; trained in the art of building young life into the Kingdom of Light. The issue has never been and certainly ought not to be now: trained workers versus consecrated workers. Give us the best and latest methods and materials. If a bird's nest will visualize and help the little child to understand God's care, then let us hike for miles, if necessary, to find an abandoned nest to teach the truth. If separate rooms and properly heightened chairs and tables will make a difference and attract the girls and boys, let us provide them, regardless of cost—we cannot afford to do otherwise. If clean sportsmanship can be stimulated in Juniors through baseball stories, then let the teacher turn reverently to the sporting page of the daily in preparation for the Sunday lesson and then with the best and widest range of materials and methods gathered, not for

a rummage sale but to build them all into the Main Business.

The previous question—yes, we are debating scores of issues; determining minor matters and developing steps to training and advancement, but the Religious Educational Forces of the church must awaken to its chief task. If necessary we will have to discover or rediscover our mission. Our forces must be set to work

making the heavenly Father real; giving Righteousness its proper setting and bringing living souls into loving, loyal allegiance to Jesus Christ. If we do this the religious educational programs within the church will make a contribution of radiance and light to the leavening processes of the kingdom of God upon earth.

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BIBLICAL RESEARCH

A SOURCE-BASIS FOR THE USE OF "THE HOLY SPIRIT" IN LUKE-ACTS

I. EVIDENCE FROM THE THIRD GOSPEL

ONE of the striking phenomena of the third Gospel and the book of Acts—that literary unit known as "Luke-Acts" which constitutes the longest document in the New Testament collection—is the unusually frequent occurrence of the expression, "the Holy Spirit." An exhibit will indicate this: "The Holy Spirit." In Matthew, 8 times; Mark, 4; Luke, 15; Acts, Chapters 1 to 15, 34; 16 to 28, 8; total, 42; Paul, 17; John, 3; rest of New Testament, 8.¹ In addition, "the Spirit" (synonymous with "the Holy Spirit") occurs 4 times in Luke's Gospel and 12 times in Acts. Either the use of "the Holy Spirit" in Luke-Acts is due to editorial insertion on the part of the author (whom we designate as the traditional "Luke, the companion of Paul"), or he is here transmitting with fidelity source material at his disposal. If the latter be true, much light will be thrown upon the character of much of Luke's source material, particularly in Acts 1-15.

An investigation of the use of "the Holy Spirit" in Luke-Acts, while constituting a project in form criticism and, consequently, subject to its recognized limitations, nevertheless discloses evidence in favor of the theory of a written source

basis, which necessitates abandonment of the widely held assumption of editorial interpolation on the part of the author or editor for such use of "the Holy Spirit." The present article will consider briefly some of the evidence in the third Gospel for such a source basis. Another article will propose supporting evidence found in Acts, especially in Acts 1-15. The adoption of the comparative method in considering the gospel usage will indicate how "the Holy Spirit" passages in Luke stand with reference to corresponding passages in Mark or Q, both of which were sources used in the composition of the third Gospel. Since the first two chapters embody material peculiar to Luke's Gospel and offer no opportunity for test on a comparative basis, it will be profitable to postpone consideration of "the Holy Spirit" references therein until later. Accordingly, 7 references to "the Holy Spirit" are involved for present consideration (Luke 3. 16, 22; 4. 1; 10. 21; 11. 13; 12. 10, 12); 3 occasions when "the Spirit" is used (Luke 4. 1, 14, 18); and 3 cases of Lucan non-use of "the Holy Spirit," where Mark and Matthew both use the phrase or its equivalent.

Luke 3. 16 ("he shall baptize you with the Holy Spirit and fire") is identical with Matt. 3. 11 (Q) and parallels Mark 1. 8 ("he shall baptize you with the Holy Spirit"). Both Mark and Q preserve independent traditions here (it is not demonstrated that Mark used or knew Q). Thus, "the Holy Spirit" is doubly attested as present in the earliest Gospel

¹ (After Sir John Hawkins' *Horæ Synopticae*, Oxford, The Clarendon Press, 1909, p. 21.) Hawkins lists 33 such references in Acts 1-15 instead of 34.

source material. Whether Luke follows Mark or some version of Q, in either case a written source basis accounts for his use of "the Holy Spirit." From such passages as Isa. 11. 2; Enoch 49. 1-4; 62. 2; Psalms of Solomon 17, 18, Testament of Judah 24, the expectation advanced is that Messiah will be endowed with the Holy Spirit in ideal fullness and he will impart it to others in the Messianic era (Isa. 44. 3; 63. 11; Joel 2. 28, 29; Zech. 12. 10; Testament of Levi 18, Testament of Judah 24). This utterance in Luke 3. 16 indicates that John, the herald of the approaching Messianic kingdom, revives old, familiar expectations of Messiah's endowment with the Divine Spirit and an outpouring of this Divine Spirit upon God's people through the Messiah. By uniting the ideas concerning the Spirit with those relating to the coming Messiah, John becomes the connecting link between the Old Testament-prophetic idea of the Spirit of God and the primitive Christian conception of "the Holy Spirit."

In Luke 3. 22 ("and the Holy Spirit descended in a bodily form, as a dove, upon him") there is cumulative evidence to indicate that Luke here transmits data embodied in his source, probably another version of Q. Instead of "the Holy Spirit," Mark 1. 10 reads "the Spirit" and Matt. 3. 16 gives the only occurrence of "the Spirit of God" in the synoptic Gospels. Dalman, a weighty authority upon the point under consideration, says:

"In Jewish literature it is so unheard of to speak of 'the Spirit' when the Spirit of God is meant, that the single word 'spirit' would much rather be taken to mean a demon or the wind. Where Luke 3. 22 has 'the Holy Spirit' while Matt. 3. 16 has 'Spirit of God' and Mark 1. 10 'the Spirit,' it is only the first that would be probable in a Hebrew primitive gospel."²

Close scrutiny will sustain the hypothesis that Luke 3. 1 to 4. 30 constitutes a block of non-Markan source material, apparently embodied in a version of Q used by Luke and containing "the Holy Spirit," but differing from Matthew's Q. This version of Q was preferred by Luke as

superior to Mark, for it is used as a framework into which he inserts extracts from the Marcan source where that Gospel seemed to offer a better tradition.³

Luke 4. 1 says that "Jesus, full of the Holy Spirit, returned from the Jordan." This verse has no synoptic parallel and while "the Holy Spirit" may appear to be an editorial insertion, the context indicates otherwise. These words give added emphasis to the close connection between the baptism and the temptation of Jesus and to the importance of "the Holy Spirit" in its relation to Jesus. In 3. 16 John the Herald announces that Messiah's appearance is close at hand; he will baptize with "the Holy Spirit." 3. 22 intimates something of the profound religious experience of Jesus, who is invested with the plenary power of the Spirit of God and who is deeply conscious that the Holy Spirit as a present possession is divinely bestowed. In 4. 1 "Jesus, full of the Holy Spirit," is "led in the Spirit" into the wilderness. Victorious over the testing powers of Satan, he emerges "in the power of the Spirit" (4. 14) and comes to Nazareth in the full consciousness that the Spirit of God rests upon him. These two references indicate again how intimately in the self-consciousness of Jesus are associated the presence, enabling power, and the guidance of the Holy Spirit of God. In Nazareth Jesus begins his public ministry. "The Spirit of the Lord is upon me" (4. 18) expresses Jesus' realization that the promises connected with the prophetic utterances of Isa. 61. 1, 2 are fulfilled in him. The expanding self-consciousness of the Spirit-filled, Spirit-empowered Jesus is asserting itself here. From this time forth Jesus, equipped with the Holy Spirit, enters upon his public ministry. To understand the significance of the Holy Spirit in its relation to Jesus, it is most reasonable to begin with the experience of Jesus as described by him to his disciples rather than to begin with the later experience of Christian believers and read back into such profound events in the life of Jesus as the baptism and the temptation these

² Dalman, G. *The Words of Jesus* (English Version), Edinburgh, T. & T. Clark, 1902, p. 203.

³ Streeter, B. H., *The Four Gospels*, New York, The Macmillan Company, 1925, pp. 205-208.

activities of the Holy Spirit of God. At any rate, it is this Spirit tradition, associated with the endowment and divine equipment of Jesus with spiritual power for his mission, which is the unifying link to bind together Luke 3. 1 to 4. 30 and which constitutes it a single block of Lucan source material, non-Marcian and differing from Matthew's version of Q. The observation of Streeter is suggestive:

"Whereas Mark 1. 14 says that Jesus after the temptation went into Galilee, Matthew and Luke agree in mentioning that he went first of all to Nazareth (Matt. 4. 13; Luke 4. 16). Still more remarkable, they both agree in using the form 'Nazāra' which occurs nowhere else in the New Testament."⁴

It is noteworthy that in the body of the synoptic Gospels it is expressed or implied that only Jesus possessed the Holy Spirit of God. The disciples did not. Here in Luke 4. 1 is the only explicit reference to the plenitude of the Spirit resting upon Jesus. The fact that others are mentioned as "filled with the Holy Spirit" (1. 15, 41, 67) reflects the influence of the primitive Christian Church tradition of Acts upon Luke 1 and 2 and, as we shall see later, probably points to a Lucan source of primitive, Jewish-Christian origin.

The best manuscript evidence supports the present reading of Luke 10. 21, which reads, "In that same hour he rejoiced in the Holy Spirit and said" (Matt. 11. 25, "At that season Jesus answered and said"). The context must be considered from the standpoint of the order of events and their connection and may be arranged thus:

LUKE

- 10. 1-12 Mission of the Seventy
- 10. 13-16 Woes on Three Galilean Cities
- 10. 17-20 Return of the Seventy
- 10. 21-22 Acclamation
- 10. 23-24 "Blessed are your eyes"
- 10. 25-28 The Greatest Commandment
- 10. 29-37 The Good Samaritan
- 10. 38-42 Mary and Martha

MATTHEW

- 11. 2-19. Discourse on John the Herald
- 11. 20-24 Woes on Three Cities
- 11. 25-27 Acclamation.

⁴ Streeter, B. H., *The Four Gospels*, p. 206.

Naturally, Luke 10, as a part of "The Great Interpolation" (9. 51 to 18. 14), contains much material peculiar to the third Gospel. This outline shows clearly the presence of material from Q and L (peculiar to Luke). Luke 10. 1-2 records a tradition apparently unknown either to Mark or Matthew and one suited to his interest in the universality of the gospel. Luke has already given a charge to the twelve in such close proximity as to make an inadvertent doublet improbable. All indications point to use of a written source here, probably some version of Q (expanded to include Proto-Luke?).

Luke 10. 21 is connected immediately and expressly with the return of the seventy, where the narrative is charged with the spirit of joy and rejoicing. Matt. 11. 25, on the contrary, is immediately preceded by the pronouncement of woe upon the three Galilean cities "at that season." Luke's note of rejoicing does not seem to be an interpolation on his part. It is more probable that "in that hour he rejoiced in the Holy Spirit" (10. 21) immediately followed "rejoice that your names are written in heaven" (10. 20) in the source used by Luke than that he carried over the element of rejoicing, ascribed it to Jesus, and inserted "in the Holy Spirit." For this procedure there would be no sufficient reason or justification.

Likewise, the appeal from text to context points to a written source basis for "the Holy Spirit" in Luke 11. 13 ("how much more shall your heavenly Father give the Holy Spirit to them that ask him?")—a reading supported by the earliest and best MSS. Matt. 7. 11 reads, "how much more shall your Father which is in heaven give *good things* to them that ask him?" Luke 11. 1-13 constitutes a unit of material dealing with the elements of prevailing prayer. The oldest, best attested textual witnesses seem to have omitted the first three petitions of the Lord's Prayer as we have it in its fuller form in Matt. 6. 9, 10. Likewise, only the vocative, "Father," appears. In place of these omitted petitions appears "May thy Holy Spirit come upon us and cleanse us," a reading which Harnack and Wellhausen connect with the Marcionite text

and regard as original. The acceptance of this reading strengthens the probability that the reading, "the Holy Spirit," in 11. 18 is also to be accounted the earliest reading. The double use of "the Holy Spirit" gives point to the section. It is the gift of the Holy Spirit which is the *summum bonum*.

It is not incredible that this reflects a genuine saying of Jesus, who attributed to the Holy Spirit his own, recognized equipment with power. If the essential features of the stories of endowment with the Holy Spirit during the experience at baptism, and the power of the Spirit present in and throughout the temptation experience must have come originally from Jesus himself, is it improbable that he should here make the gift of the Holy Spirit the supreme object of prayer for the disciples? As viewed against the background of Old Testament prophecy and Messianic expectations, if Jesus possessed any Messianic consciousness in connection with his personal experience of unusual spiritual endowment, it would be natural to associate the gift of the Holy Spirit as a present possession with those who should represent the true Israel in the new Messianic era which somehow Jesus felt himself to be inaugurating. This is the more true if Jesus conceived of the Messianic era in terms of spiritual adjustment and right relationship of personal life and character to the will of God, the Father. Thus, when the disciples request instruction in prayer, Jesus urges them to pray, "Father, may thy Holy Spirit come upon us and cleanse us." "Ask . . . seek . . . knock . . . for how much more certainly will God, your heavenly Father, give the Holy Spirit to those that ask him?"

Investigation of Luke's style and literary method, based especially upon the treatment of his sources, Mark and Q, reveals that no matter how frequently and freely he makes editorial changes of the text at his disposal, he is least free in transmitting discourse material. Especially faithful is he when reporting the sayings of Jesus.

"The words of Jesus themselves, the *verba ipsissima*, whether repeated by Mark or found in the source designated

as Q, have rarely been re-touched by the author of the third Gospel to give them a wider scope or application."⁸

Luke's deliberate effort to report faithfully the actual words of Jesus further strengthens the probability that here he is not making an editorial insertion, but is reporting accurately the text of his documentary source.

Luke 12. 10 reads, "And every one that shall speak a word against the Son of man it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit it shall not be forgiven him." (Mark 3. 29 and Matt. 12. 32 both use "the Holy Spirit.") This, another saying of Jesus, is a part of his instruction to the disciples concerning future warnings, fears, trust in God, and confession. There is no mention of blasphemy against the Holy Spirit in Luke's account of the Beelzebub incident contained in Luke 11. 14-26. In considering Luke 11. 20, which indicates Lucan non-use of "the Holy Spirit," it is to be noted that Luke preserves the true saying in its true context in 12. 10, while Matthew removes it from this context and introduces it at the conclusion of the Beelzebub incident to conform with Mark. Of immediate concern here is the fact that regardless of the original order of Q and the location of this verse therein, "the Holy Spirit" clearly has a written source basis in Mark and Q. In fact, Mark 3. 29 has "τὸ πνεῦμα τὸ ἅγιον" which "indicates early Christian use in literary form" and thus preserves the correct literary form.

Likewise, Luke 12. 12 ("For the Holy Spirit shall teach you in that very hour what ye ought to say") is not only another saying of Jesus but "the Holy Spirit" appears again in the Marcan tradition. Mark 13. 11 uses "the Holy Spirit"; Matt. 10. 20 reads "the Spirit of your Father." Luke, using a non-Markan source, locates the form of the saying in a different context, where evidently he is making use of documentary material which most probably incorporated "the Holy Spirit."

⁸ Cadbury, H. J., *The Style and Literary Method of Luke* (Harvard Theological Studies, Vol. VII), Cambridge, Harvard University Press, 1920, p. 124.

Three times in chapter 4 Luke uses "the Spirit" synonymously with "the Holy Spirit" (4. 1b, 14, 18). For 4. 1b there is a doubly attested, written source basis for usage, Mark 1. 12 and Matt. 4. 1 (Q). We have indicated that the unifying element in Luke 3. 1 to 4. 30 is the presence of a Holy Spirit tradition associated with the movements of Jesus beginning with the promise of John the Herald. Jesus is invested with the Spirit at Baptism, empowered by it, as the temptation story reveals, and equipped by the Spirit for his public ministry. This "Spirit" association disappears just at the place where Luke resumes his use of the Marcan source (4. 31).

One of the weightiest facts to support a written-source basis for Luke's use of "the Holy Spirit" is that the synoptic narrative contains three instances where Mark or Matthew or both use "the Holy Spirit" or "the Spirit" and Luke does not follow them, using some other expression instead.

On the basis of the preponderant evidence of the best MSS., Luke 11. 20 is a plain case of non-use of "the Spirit." The reading is, "But if I by the finger of God cast out demons, then is the kingdom of God come upon you." Matt. 12. 28 reads identically with the important exception that "the Spirit of God" is used where Luke has "the finger of God." If Matthew preserves the original text, it is significant that Luke changed it to avoid using "the Spirit." If Luke's text is original, he is faithfully transmitting his source data. If Matt. 12. 28 accurately reports the Q source and Luke is using a different source, it still holds that while he is acquainted with Q he does not make use of "the Spirit" because his source does not contain it. If Luke were accustomed to insert the phrase because of his preference for it, it is difficult to understand why it does not appear here if either of his sources made use of the phrase and why instead of "The Spirit" he uses "the finger of God."

Luke 20. 42 constitutes another clear case of Lucan non-use of "the Holy Spirit" (or, rather, of his fidelity in transmitting his source material which contained no reference to "the Holy Spirit").

The Marcan tradition again contains "the Holy Spirit" in the correct literary form (Mark 12. 36). Matt. 22. 43, using "the Spirit," is probably derived from Mark, since it is improbable that Q contained any narrative of the Passion. Luke is either making a deliberate change of his source here to avoid use of "the Holy Spirit" or, what seems more probable, is following some source which contained no reference to the Spirit here.

The third case of Lucan non-use of "the Holy Spirit" is Luke 21. 15 ("For I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.") Mark 13. 11 has "the Holy Spirit"; Matt. 10. 20 reads "the Spirit of your Father." Quite apart from the fact that these sayings appear in different contexts, it is clear that Luke was acquainted with Mark 13. 11 and its use of "the Holy Spirit" and that he did not choose to follow it here because he preferred a different source wherein no mention was made of "the Holy Spirit." If Matt. 10. 20 is derived from Q rather than Mark, the indication is still stronger that Luke has no special preference for the use of "the Holy Spirit," but uses it only when it is contained in the source which he elects to follow.

In summarizing what seems to constitute clear evidence of a written source basis for Luke's use of "the Holy Spirit" in the third Gospel, the following observations and findings are significant:

(1) Mark, one of the earliest documentary sources for the gospel tradition, makes use of "the Holy Spirit" four times in sayings of Jesus and "the Spirit" occurs twice in narrative concerning Jesus.

(2) Mark preserves the correct literary form.

(3) A Holy Spirit tradition in written form, therefore, is existent prior to the writing of the third Gospel.

(4) Luke's references to "the Holy Spirit" appear in non-Markan sections and are derived from non-Markan sources.

(5) Luke makes use of another and different version of Q from that used by Matthew.

(6) "The Holy Spirit" occurs in both narrative and discourse material in this recension of Q.

(7) "The Holy Spirit" is one of the characteristics of this Q and is the unifying feature in 3. 1 to 4. 30, rendering the entire section homogeneous.

(8) Whereas Mark 12. 36 (Matt. 22. 43) and Mark 13. 11 (Matt. 10. 20) record the early tradition and use "the Holy Spirit" or "the Spirit," Luke registers some other saying taken from the source he is using and which he prefers to Mark in recording the Passion narrative.

(9) Both of these are sayings of Jesus, which Luke is always most careful to transmit as accurately as possible.

(10) Matt. 12. 28 uses "the Spirit of God," but Luke 11. 20 reads "the finger of God" (another saying of Jesus).

(11) In not one instance is there evidence of mere editorial insertion of the expression "the Holy Spirit" on the part of Luke.

The phenomenon of the unusual frequency of use of "the Holy Spirit" in the third Gospel would not have been attributed so readily to editorial predilection had not seven occurrences of the expres-

sion in chapters 1 and 2 contributed to the idea. The comparative investigation thus far has indicated a closer fidelity to his sources in this respect than Luke has hitherto been accorded.

While logical procedure would appear to be to dispose of Luke 1 and 2 before bringing the present article to conclusion, the findings of the book of Acts with respect to "the Holy Spirit" usage are so important and illuminating for an understanding of such use in Luke 1 and 2 that consideration of the latter should be held in abeyance until those findings have emerged from an investigation of the Acts. Here, however, we may suggest without demonstration that the Holy Spirit tradition in Luke 1 and 2 seems to bear the impress of primitive Jewish Christianity, embodying source material attached to the early Christian Church at Jerusalem. In all probability, Luke himself included chapters 1 and 2 as an integral part of his Gospel.

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OUR BOOKSHELF

The Christ of Every Road. A Study in Pentecost. By E. STANLEY JONES. New York: The Abingdon Press. \$1.50.

THE note of apocalypticism is one of impatience and its plaintive cry is "How long, O Lord?" The note of prophetism is one of endurance, accepting the challenge of faith in God who will ultimately prevail. He will finally be definitely acknowledged to be in all and over all. This goal must be before us in our appeals for a Pentecostal revival. Otherwise it will prove to be a mere emotional stir, spending itself in hectic exhortations.

It is this note of Christian prophetism which gives such timely value to the writings of Stanley Jones. *The Christ of the Indian Road* gave substantial proofs that our Lord is becoming domesticated in India. *Christ at the Round Table* convincingly showed that He is winning the

mind and heart of Hindus, Mohammedans, Buddhists, and other non-Christians. *The Christ of Every Road* brings the Christo-centric issue before every type of thought, temperament, character, and behavior. The conclusion is that every phase of life must reckon with Christ to obtain complete satisfaction.

We need to be influenced by the universal scope of the Spirit-filled life, without the parochial mind, the prejudiced heart, the preoccupied will. Such an experience has repeatedly saved the church from "the trivial, the marginal, the irrelevant." No other alternative or substitute has yet been discovered. What was accepted as such at one time or another has misled the church into the wandering mazes of futility. It recovered its lost estate only when the Living Spirit again became immediate, experimental, vital, breaking the fetters of religion and making it universal. The character of this

potential and actual life under the control of the Spirit of Christ is the subject of the first eight chapters.

The aim of the other seventeen chapters is well summarized in these words: "At Pentecost all life, language, culture, national genius, art, science, philosophy—all life is gathered into a common center, Christ, and then goes out from that common center to tell each in its own language, the wonderful works of God" (143). There is an appropriate answer to every question from the standpoint of Pentecost. Among the questions considered are personality, sex, racialism, ritualism, material possessions, modern cults, nationalism, militarism, evangelism, church unity.

What makes this book so exceptionally timely and valuable is that it is testimony and not theory. The writer speaks out of extensive observation of the successes and failures of the church in many lands. His verdicts are persuasive, and they assuredly have the indorsement of all who are spiritually alert and responsive to the tides of the Spirit. This book goes to the root of the matter and suggests the only effective remedy.

OSCAR L. JOSEPH.

SIX MORE ABINGDON BOOKS

Pentecost Day by Day. By BRUCE S. WRIGHT. Pp. 111. New York, Cincinnati, and Chicago: The Abingdon Press. 75 cents.

Worship in Music. DePauw Lectures. Pp. 204. The Abingdon Press. \$1.50.

The Christian Family. By GEORGE WALTER FISKE. Pp. 138. The Abingdon Press. \$1.25.

Jesus and Our Pressing Problems. By ROLLIN H. WALKER. Pp. 208. The Abingdon Press. \$1.50.

The Holy Spirit. By RAYMOND CALKINS. Pp. 228. The Abingdon Press, \$1.50.

Highways to International Good Will. By WALTER W. VAN KIRK. Pp. 190. The Abingdon Press. \$1. By mail, \$1.10.

THESE devotional studies of Doctor Wright, written in an Upper Room, are full of the spirit of the Upper Room of that Pentecostal day in Jerusalem. They could well be used by all churches in serv-

ices of each fifty days from Easter to Pentecost, and also in worship of families and persons. Based on scriptural texts, here are fifty vital expositions, each followed by a prayer. It reveals that the Holy Spirit is the one power and privilege for everything in human life.

Three of these lectures on *Worship in Music* were delivered by Bishop Edwin Holt Hughes, and one each by Robert G. McCutchan, Peter C. Lutkin, Earl E. Harper, Carl F. Price, Karl P. Harrington and John M. Walker. Hughes deals with music in religion, theology and worship, not only in brilliant oratory but in real scholarship. He does not claim to be a musician himself, but he is more than that, a head that can comprehend and a heart that can feel it. There is much value in Doctor Harper's study of "The Order of Worship," that problem now being officially studied by our Church Commission. We regret that space-limit prevents full review of these or those other rich messages by Lutkin, Price, and others. Let every minister and layman add this to the current books on this theme, and not only read but practice it.

Professor Fiske, of Oberlin College, has furnished an almost perfect treatise upon a vital element in religious education. He shows that religion has a home base, that the modern family is in danger, and that real religion will stabilize it. He points out the higher moral standards of parents, their religious example, the necessary home training in worship, as well as home instruction. Homes need the help of the church, but the holy home can create a sacred church. He furnishes a well-selected bibliography.

We wish we had the right and the space to publish in this Review many of the chapters in that work of Professor Walker, which we regard as one of the supreme visions of spiritual ethics as taught and lived by Jesus. He deals with Jesus and Earthly Goods both as to the right acquirement of profits and the stewardship of wealth. Both biblical and up-to-date is his treatment of Jesus and our personal and national enemies. He shows that peace may be consummated by a martyr, rather than a military nation. Self-sacrifice as revealed by a suffering

God in Christ is the very center of Christian ethics. A glorious climax is the final chapter on Jesus and the Holy Spirit. That is the presence which will help us to realize the mastery of all our present problems. This is a brave and wise treatise on practical Christianity.

The doctrine of the Holy Spirit has been much neglected in the theologies of the past. Probably it has been very difficult to make scholastic expressions of that quite mystical element of personal experience. But at last in *The Holy Spirit*, by Doctor Calkins, the church of to-day has a most perfect treatise on this subject. He deals with the Dispensation of the Spirit, as to its Baptism, its Catholicity; the Church, its language, power, witness, life and comfort, and closes with a glowing portrait of The Fire of the Spirit. Surely there is no branch of Christian doctrine which has a more perfect catholicity than the truth of the Holy Spirit, and here is a book which could readily be accepted by all denominations of Protestantism and also by the genuine possessors of religious experience in all other faiths. We regret that this wonderful book came into our hands too late for a full review, but Methodism and all other evangelical bodies need it for the teachings of this Pentecostal year.

At last we have both for personal inspiration and educational use in the church a most complete study of the need of Peace as based on the Unity of Mankind and Christian Conflict with Militarism. Mr. Van Kirk has created an able textbook, dealing with the relations of education, economics, diplomacy, humanitarianism, science, religion with peace. If this book could be universally read in America and elsewhere it would bring all moral and intelligent souls to making this shout all round the world: Let us have Peace! May spiritual Christianity succeed in this century to "make disciples of all nations."

The Genesis of the Social Gospel. By CHESTER CHARLES McCOWN, Ph.D. Pp 394+xvii. New York: Alfred A. Knopf, 1929. Price, \$3.25.

ONE will regard a book like this as a

hopeful sign or as an alarming sign, according to one's point of view concerning Christianity and the social question. To those who believe that traditional Christianity has radically departed from the spirit and the purpose of Jesus, the book will appear as a most effective apologetic for their claim. Those, on the other hand, who see in Christianity nothing but a series of "sublime supernaturals" and a "plan" for "saving men's souls," will regard the book as revolutionary and dangerous.

It is certainly a courageous book on three counts. It is courageous, first, in its *purpose*, which is to discard all that has ordinarily passed for Christianity during nineteen centuries, and to come to a direct, immediate, first-hand study of Jesus and his teachings. It is courageous, second, in its *method*, which is to place Jesus and his teachings in a vast historical and social setting, reaching back into the dim dawn of history, and extending outward to all the nations in anywise connected with Israel. And it is courageous, third, in its *conclusions*, which are that Jesus meant exactly what he said about the poor and the rich, about justice, about oppression, and about the various other social ills and ideals of his day, and that within a generation or so after his death this social teaching was largely forgotten and a purely "theological Christ" ruled in the church.

To this purpose there can be no serious objection. One of the great and promising passions of our own time is the desire to recover "the Jesus of history." This has been apparent in such recent "Lives" as those of Case, Murry, Warschauer and Klausner. It may very well be that the search for the historical Jesus will overlook some of the unquestionable values of "the Christ of experience." Why the effects upon the lives of men who have loved Jesus Christ and believed in him as their Redeemer should not be included in total Christianity and why the significance of the historical Jesus should not be looked at, at least in part, in the light of these effects, it is difficult to say. Few of Jesus' contemporaries understood him, yet we have the temerity to suppose that we should understand him, if we could see

him with their eyes. Perhaps so—and perhaps not. But this aside, the patient removal of the layers in which time has wrapped the historical Jesus is every way defensible, if only that we might be shocked thereby into a more vivid sense of his stark human reality.

As to the method, one can only be impressed with the labor that it has involved. To make such a survey as is here undertaken is possible only to one with an ample equipment of scholarship. The bibliography is an impressive thing: to the average student it will look discouraging. The work in the Old Testament itself appears to be singularly fresh and vital. It will convince any candid reader that in whatever way God "chose" and "prepared" Israel, it certainly was not by carefully isolating them from all extraneous influences. The history of Israel may be as a river, but it is a river fed by many tributaries.

It will be in the field of his conclusions that Doctor McCown will have to reckon most seriously with his critics. They will charge against him that he has so thoroughly worked his theory of historical, psychological, and social inter-relation as to have left it an open question, whether there was in Jesus any profoundly original element; that he wrongly supposes Jesus to have been exclusively concerned with the social and economic conditions of his day; that he does not adequately distinguish between the total spirit and purpose of Jesus and the way in which its verbal expression was affected by the conditions under which he lived; and that he has too little to say about the significance of Jesus for those aspects of life which are other than social and economic. It may be that these criticisms will be due to misunderstanding—most criticisms are!—but there is every likelihood that they will be made, and many more like them.

Nevertheless, it is a challenging book. It is by indirection a most serious indictment of the attitude of the Christian Church to our "economic morality." Every preacher should read it. It won't give him all the message that he needs, for even "the poor" need to hear on occasion about something else than their poverty. But it

will at least give him a message which, if he proclaim it—and live it!—will introduce him to the "blessedness" of the persecuted, the reproached, and the evilly spoken against (Matt. 5, 10, 11).

EDWIN LEWIS.

Drew University.

The Present Crisis in Religion. By W. E. ORCHARD. Pp. 281. New York: Harper & Brothers, 1929. \$2.50.

DOCTOR ORCHARD of King's Weigh Chapel, London, is known the world over not only for the many publications which have come from his pen, but because of the independent mode of worship which he has set up at King's Weigh House, and his evident leaning toward the Roman faith and practice. We are not surprised, therefore, to find in the perusal of his most recent volume, *The Present Crisis in Religion*, that his dilemma is somewhat darkened. One who is not quite sure in his own mind can scarcely be called an accredited leader of either faith, be it Protestant or Roman.

Invariably, however, one who is at the parting of the ways has a message which we cannot well afford to miss. Whether we agree with Doctor Orchard or not, the general reader, I am sure, will appreciate his sincerity of thought and the keenness of his logic. His stately paragraphs and pungent phrases cannot but command respect everywhere. It should be said also that the scope of the book is far more constructive than the title would suggest. We are not only brought face to face with an immediate "Crisis," the author shows us the way out.

There are seven chapters in the book, and the first three chapters deal with different phases of "The Present Crisis." In the fourth chapter, which is entitled "The Prospects of Recovery," we begin to dismiss our pessimism for the sweet sense of hopeful recovery. By the use of a very familiar metaphor the author compares the present status of religion with that of a sick man, and he says: "To discuss the prospects of recovery something like a medical consultation round a sick man's bed . . . a consultation is necessary to see how a crisis can be helped through;

the crisis consisting in the fact that certain poisons are threatening the health, and unless counteracted, the life of the body; and that while the ordinary forces of life can be counted on, and the patient has youth on his side, mere restoration is not sufficient, because the patient has to face a heavier task than before."

In reading this book we must differentiate between the immediate values and the ultimate values of religion. The author's Roman tendencies are seen in his methods of reconsideration, redemption, and reconstruction as they were in the earlier chapters on the causes of crisis. The author's remedy for this crisis in religion is, first, "Unity," not Federation—unity of the Spirit. We must face the incoming tide of evil with a united front and all the combined forces of the church. The Roman as well as the Evangelical Church must learn to reach the outcast and the lost. The second need in the recovery of religion is a higher type of Christian character. Here, again, we find the author offering a brief for Roman mysticism as seen in the cultivation of Catholic character. The author has undoubtedly forgotten his wonderful heritage, and that, after all, great character is formed in the common ways of life.

LEWIS KEAST.

Ishpeming, Mich.

Turning Points in General Church History. By EDWARD L. CUTTS. Pp. xvi+323. New York: The Macmillan Company. \$2.25.

THE value of a book that is still in demand after fifty years of circulation speaks for itself. Doctor Cutts first published this work in 1877. Now, under the editorial direction of Mr. William C. Piercy, it has been condensed, revised, and brought out in a new edition. Mr. Piercy has done an excellent job. Hardly a word has been wasted. The simplicity and directness of the book will make a great appeal to the interest of the lay reader, for whom it was first prepared.

In the course of fifty years, however, many changes have taken place, due to the discovery of much new material. Consequently parts of the book have been

considerably revised. Parts that were obscure have been clarified, notably the sections dealing with the doctrine of the Holy Communion and the meaning of the term "transubstantiation." The final chapter, dealing with "The Present State of the Catholic Church," has been omitted entirely in the revision. It was irremediably obsolete.

In the preparation of the new edition, care has been taken to incorporate all references in the text, mainly because general readers will not find reference libraries readily available, and even though they could, constant interruptions to look up references would be both irritating to the reader and damaging to the interest of the book for him. Men want the story, and without hesitation we recommend this book to them. It gives the story clearly, simply, effectively, and, for the most part, accurately. The Society for the Promotion of Christian Knowledge, which sponsored the new edition of this old book, has rendered a real service to the Christian laity in preserving this work and in bringing it up to date.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Origins of Synagogue and Church. By DR. KAUFMANN KOHLER. Edited with a Biographical Essay by Rabbi H. G. Enelow. Pp. xxxix+297. New York: The Macmillan Company, 1929. \$3.

RECENT Judaism, both Orthodox and Reform, is doing much to break down the opposition between the Jewish faith and the Christian faith. Witness such names as Singer, Enelow, Montefiore, Ginsberg, Silver, Schechter, Klausner and Kohler. Doctor Kohler, who easily stood with the best of them, both as a scholar and as a reconciling figure, died early in 1926, and this book, the manuscript of which he was revising at the time of his death, is a Memorial Volume. The biographical essay by Rabbi Enelow recounts the achievements of a remarkable life. Kohler was born in Bavaria and educated in the strictest orthodoxy, but philological studies began to cause questioning in his mind, questionings which came out in his doctor's thesis on "The Blessing of Jacob."

The thesis was a remarkable anticipation of many of the positions now accepted without question by most Old Testament scholars. Its daring character, however, ruined Kohler's prospects in Europe, and he came to America, settling as a rabbi in Detroit. Exact scholar though he was, he had the prophet's passion and he became the leader of "the Reform idea" in American Judaism. "He was distinctly the intellectual champion of the significance and purpose of Judaism as construed by Reform." In his work as a rabbi in Chicago, and still later at Temple Beth-el in New York, and following that as president of the Hebrew Union College in Chicago, Kohler dedicated his remarkable powers to this one end of rehabilitating Judaism in the modern world. He was a prolific but exact writer. He contributed three hundred articles to the *Jewish Encyclopedia*, and did much of the editorial work on that massive production. He published a significant volume, *Jewish Theology*, in 1910, translated into English in 1918. The present volume represents the results of many years of careful gleaning in the vast Rabbinical and Talmudic literatures, and one cannot but be impressed with the erudition, skill and patience which are revealed on every page.

The title describes the book exactly. Kohler had long believed that there was a closer relation between the synagogue and the church than was usually supposed, and in these laborious studies he has proved that he was right. His claim is that the exilic period produced a body of men known as the Hasidim, or the saints, men remarkable for their piety and for their zealous concern for the Mosaic tradition. These men made a large contribution to later Pharisaism, but their chief significance is in their promoting in the exilic period those public devotional assemblies which eventually issued in the synagogue. The ideals of the Hasidim gave rise finally to the Essenes—a communistic sect with high ethical ideals and a strict devotion to religious exercises. The Essenes produced much of the Apocalyptic literature. John the Baptist was a member of this sect, and so also was Jesus of Nazareth. Hence the line of connection is clear between the Hasidim, the synagogue, the

Essenes, and the Christian Church. Such a thesis is to be neither rejected nor accepted offhand. One thing is sure: those who reject it will have to reckon with the array of facts, supported in every case by exact references, brought together by Doctor Kohler.

The first and longer section of the book deals with Judaism—its origin, practices, beliefs, sects, and so on. The ordinary reader will find this difficult to follow, although the chapters on "The Essenes," "The Pharisaic Ethics," and "The Apocalyptic Literature" are full of the most rewarding information. It is a great pity that there is no index to make all this information more readily available. The second section, the one dealing with the origins of Christianity, cannot be ignored by any Christian student. It goes without saying that much of it will be repudiated. Doctor Kohler, for all his toleration and scholarship, cannot conceal his dislike for Paul, although he speaks admiringly of "the mighty genius who, welding together, consciously or unconsciously, the various elements of pagan and Jewish thought, made the building up of a universal religion his great aim, and in battling and suffering for his views of life, like one of the great prophets of Israel, exhibited a heroic spirit that places him among the greatest of men" (p. 264). But it is his study of Jesus for which we must be most grateful. As would be expected, he finds a large element of myth and superstition in the record, although even this requires "a great personality" to account for it. Jesus is the stone that the builders rejected, but which must become "the corner stone of a new world." The closing paragraph of this study of Jesus should be quoted entire: "Taken all in all, and leaving aside the popular legends and the assumed Messianic characteristics taken from the Scriptures, in fact all the supernatural elements of his history, we cannot fail to admit that Jesus' great sympathy with the outcast and despised, which was his outstanding characteristic, made him a redeemer of men and an uplifter of womanhood without parallel in history. All the more pity it is that he was so little known outside of his Galilean circle, and that the tragic fate he met in Jerusalem

as the Galilean Messiah rather obscured his real greatness as the friend of humanity. Providence, however, assigned to him a place in history which no one, either before or after him, has occupied. That it took nineteen hundred years to bring his true value to light is the shame of the church that deified the man instead of following his example" (p. 231).

EDWIN LEWIS.

Drew University.

Nabonidus and Belshazzar. By RAYMOND PH. DOUGHERTY. Pp. 216. New Haven: Yale University Press. 1929.

WITH admirable patience and thoroughness, Professor Dougherty of Yale University has searched the cuneiform records of the reign of Nabonidus (556-539 B. C.), and in general all available source material of the Neo-Babylonian period (a portion of which he has himself deciphered and published), for the purpose of determining so far as possible the rôle of Belshazzar in history, and thus separating the wheat of history from the tares of legend in one of the most famous chapters of the Old Testament, Daniel 5. The monograph in which he publishes the results of his investigations is an indispensable tool for the student of the book of Daniel. It is indeed fortunate that the latest commentary on Daniel, by Professor Montgomery (reviewed in this journal, 1927, p. 807), incorporates the basic results presented in this book.

Professor Dougherty comes to the conclusion that Daniel 5 contains, in the main, a record of historical facts; to be specific, the following elements of the story can be regarded as fundamentally real:

1. Belshazzar (in Babylonian *Bel-shar-utsur*—O Bel, protest the king!) "enjoyed the kingly dignity" (p. 193); Nabonidus, his father, made him co-regent, and he ruled Babylonia during his father's long permanence in Teima (Arabia).

2. It is probable that Belshazzar was a grandson of Nebukadrezzar (Daniel says "son"). The queen of 5. 10, whom Dougherty identifies with Nitokris mentioned by Herodotus (the name is Egyptian), was presumably the mother of Belshazzar, the wife of Nabonidus, and the

daughter of Nebukadrezzar by an Egyptian princess.

3. Like Daniel, Herodotus and Xenophon describe a festive banquet on the eve of the fall of Babylon. The celebration of a festival was not unlikely in the besieged city, for the walls of Babylon were regarded as impregnable and food was not lacking.

4. Nabonidus is not mentioned in the biblical record because it is possible that he was not in the city when the armies of Cyrus captured it.

5. If this was the situation, the references of Daniel to the "third" ruler in the kingdom (5. 7, 16, 29) appear in a new light: the first ruler was the absent Nabonidus, titular king; the second Belshazzar, co-regent and *de facto* ruler; the highest official after them would be the "third."

6. Non-biblical sources agree in saying that Babylon fell to the Persians without a serious struggle as the result of a nightly surprise attack.

The conclusion of this study is that "of all non-Babylonian records . . . the fifth chapter of Daniel ranks next to cuneiform literature in accuracy so far as outstanding events are concerned" (p. 199f). Most readers, though conscious of the conjectural character of some of Professor Dougherty's views, will probably feel inclined to welcome this vindication of the essential historicity of the biblical record.

ROBERT H. PFEIFFER.

Boston University School of Theology.

L'Origine du Code Deutéronomique. By ARTHUR R. SIEBENS. Paris: Ernest Leroux.

EVER since de Wette identified the book of the law found in the collection box of the temple at Jerusalem in the eighteenth year of Josiah (621 B. C.) with the Book of Deuteronomy (1804), the fifth book of the Pentateuch has occupied a unique position in the historical and literary investigation of the Old Testament. Deuteronomy has been called Ariadne's thread, which guides the critic out of the labyrinth of pentateuchal criticism (Westphal), or the corner stone of the modern scientific conception of the history of

Israel (Gressmann). The reasons of the importance of Deuteronomy are obvious: if this identification is correct, we have one definite date by means of which we can fix the chronology of the sources of the Pentateuch; we have in our possession the first nucleus of sacred Scripture around which the whole Old Testament gradually took shape; we have the document that made the prophetic theology and ethical teaching part and parcel of the religion of the masses, and thus gave birth to Judaism.

In recent years, however, the theory of de Wette has been challenged: Welch and Oestreicher advocate an earlier date, Kennett and Hölischer a later date for the publication of Deuteronomy. It was therefore desirable that the whole problem of Deuteronomy should be re-examined in all its complexity with a view of determining whether the theory of de Wette, which is at the very root of modern biblical criticism, should be discarded. This laborious task was undertaken by Doctor Siebens, and his results are published in his doctoral dissertation presented to the University of Paris.

The author divides his monograph into two main parts: a study of the literary and historical problems connected with Deuteronomy, and a detailed examination of this code of laws. After a survey of all the theories proposed to explain the origin of Deuteronomy, in the course of which all significant utterances of ancient and modern biblical students are quoted (the bibliography is practically complete), Dr. Siebens vindicates the accepted critical view (which he modifies only in minor details) which regards the law found in the temple in 621 as part of Deuteronomy. He then discusses the purpose of the Deuteronomic Code, its relation with the prophets, and the significance of the international political situation. In the second part he compares the Deuteronomic Code with the earlier and later collections of laws contained in the Old Testament and makes a detailed study of the laws of Deuteronomy and of the development and growth of the code found in 621. On the whole the work is thorough, sane, and timely: it will prove very useful to Old Testament students both for its conclu-

sions and for its presentation of copious and well-sifted critical opinion.

ROBERT H. PFEIFFER.

Boston University School of Theology.

Creative Understanding. By COUNT HERMANN KEYSERLING. New York: Harper & Brothers. \$5.

The Recovery of Truth. By COUNT HERMANN KEYSERLING. New York: Harper & Brothers. \$5.

COUNT KEYSERLING writes as one who has reached partial illumination by way of disillusionment. He gives assurance in these 1,115 pages that he has penetrated the disguises and fallacies of modern life, although he modestly confesses that he awaits further comprehension. Meanwhile, instead of a complete theoretical system he purposes to give "living impulses" in accord with his discovery of the seed and seat of wisdom. But he takes such an intolerably long time to do this that the reader frequently loses the thread of these discursive discoveries. Few would heed his admonition under no circumstances to skip anything, for even his repetitions have "the significance of rhythmic recurrences of the same themes in music." Another curious counsel is that the reader must not think for himself, but simply let the intrinsic power of spiritual truth act upon him. What is needed is a translator or interpreter who will pick out the gems of truth, the aphoristic utterances, the persuasive sentences from this mass of verbosity, and give them a coherent setting. This philosopher-poet, as he characterizes himself, will not do this, for he regards every line as absolutely indispensable.

Whatever may be said of his insights uttered with naïve sincerity, however much we may disagree with his spiritualistic asseverations doctored by pessimistic ejaculations, Oriental mysticisms and pseudo-philosophies, it must be acknowledged that there is imbedded in these prolix pages much sound learning and wisdom. Count Keyserling is an eclectic who tries to conserve what is good in the Occident and Orient so as to secure a synthesis by means of philosophy which he holds leads more directly to reality than religion. This claim has been made by others, but

he suffers from the same confusion of those who posit intellect as the final medium for an understanding of life.

Adjustment is assuredly possible only as we clearly grasp the significance of things not in their parts, but as a whole. The result of this process is health, which means "the attuning to harmonious unity of all essential parts of being of man in their full development" (1. 151). The progress toward higher self-realizations is by means of tensions whereby man ever strives toward the infinite (2. 160ff). It is acknowledged by Count Keyserling that Christ gave a decided impulse to clarity, but his influence is limited because he has not been understood. The Quakers are regarded as religiously the most advanced of Occidentals because they have consistently stood for the principle of freedom by harmony between inner volition and external doing (1. 165).

It is a species of paradoxical thinking common in these two volumes to say that "man becomes free only in so far as he unites his own will with that of the God unknown to him" (2. 255). How could there be an understanding of significance on such a flimsy basis? The God with whom the Christian communes is revealed by Jesus Christ. There are heights and depths of the divine love and wisdom yet to be experienced, but this is to be attained not by a journey into the darkness of the unknown but into the light ineffable and full of glory which shines in the face of our blessed Lord. Count Keyserling concedes that "Christianity, as most deeply understood, would thus seem destined to maintain its vitality until the end of time, as the symbol of eternal truth," for it is improbable that in the future there would be any religion among men of a higher type of evolution than Christianity (2. 596). He would have rendered a better service had he concentrated on making this claim more intelligible, instead of following leads that get nowhere.

He confesses his indebtedness more to men of business and enterprise and to occultists, not because he understood them, but was impressed by their impact upon him. He also declares that religious certainty has been beyond his reach, but he continues to be a seeker and one driven

by an inner urge. These two volumes, which might be described as the autobiography of an inquiring soul, thus end with the personal assurance that the writer is to have still further rebirths into larger and better freedom. With all his doubts he is still dependent on instinctive hopefulness and convinced that he is steering the right course (2. 624).

Count Keyserling founded his School of Wisdom at Darmstadt to clarify his own views and to help others do the same. *Creative Understanding* is a record of his inner experiences. It is continued in *The Recovery of Truth* in which he reviews and criticizes the addresses delivered at the sessions of this school and adds his own constructive restatement of what he regards as the most important issues for religion and ethics. It is to be hoped that he may yet be led into that experience of certainty attainable through Him who is the Way, the Truth, and the Life.

OSCAR L. JOSEPH.

Preaching Out of the Overflow. By WILLIAM L. STIDGER. Pp. 238. Nashville, Tenn.: The Cokesbury Press. \$2.25.

WHEN Mr. S. S. McClure apologized to Robert Louis Stevenson for cutting a manuscript, Mr. Stevenson replied, "Do with it what you please. There's more where that came from." That, taking an illustration from the author, is the feeling one gets as he reads this book. It is itself the overflow of a life rich in results. It is filled with stimulating suggestions about the fine art of preaching effectively. It is a keenly interesting discussion of the technique of sermon preparation, presented from a decidedly practical and readable standpoint. The contents of this book were originally presented as a series of lectures in the Boston University School of Theology, where Doctor Stidger occupies the chair of Homiletics. The book is alive with suggestions that will revolutionize the study and preaching habits of as many ministers as will read and follow it.

Coming from one of America's most forceful and popular preachers, growing out of wide experience and extensive travel, touching on the problems of preaching as

they have presented themselves in large and small churches alike, these conclusions, reached after more than twenty-five years of testing, carry a force that cannot easily or safely be ignored. It is more than a book on Homiletics: it is a dynamic book, creative in thought and stimulating a passion for preaching. It generates a holy enthusiasm for the ministry of the gospel in an age that seems to be less and less interested in it, but which Doctor Stidger believes is more deeply concerned about its religious problems than any preceding generation in Christian history.

We heartily recommend this book to the active ministry of the church. If any is willing to learn, there is much that Doctor Stidger can teach him. And we know of no more pleasant method of learning these lessons that must be taught than by reading this book.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Quest for Certainty. A Study of the Relation of Knowledge and Action.
By JOHN DEWEY. New York: Minton, Balch & Company. \$4.

THE experimental method of science has made inroads into the theoretical method of philosophy. The exaltation of theory and the scorn for practice have been reversed, and now we hear of the scorn for theory and the exaltation of practice. Knowledge was regarded as superior to doing, and facts were manipulated to fit theories instead of theories being brought to the test of facts. The older philosophers had a static view of life incompatible with a world of incessant change and uncertainty. The intellectual ecstasy of Spinoza and the intellectual aloofness of Kant, to mention two thinkers who have profoundly influenced modern thought, did not adequately reckon with the whole of experience. They showed a technical concern for academic issues and isolated themselves from the "doings and sufferings" out of which thinking must emerge and by which it becomes clarified. Modern philosophy insists upon a rigid application of the experimental method to human problems. The urgent demand is to reconcile the conclusions of natural science with

the objective validity of the values by which men regulate conduct.

This emphasis upon the experimental process has found its greatest spokesman in Professor Dewey, who sums up his philosophy in these Gifford Lectures. The zest for life, so characteristic of this American thinker, is endorsed by many in the name of scientific humanism. This reaction was inevitable against the departmentalized philosophy and theology, which had virtually dehumanized religion by a conception of the supernatural, which confined its influence to a limited circle of religious practices. Such an ascetic view, which made an irrelevant distinction between the physical and the spiritual, the ecclesiastical and the ethical, finds no support in the New Testament. Our Lord established a close relationship between knowing and doing when he declared, "If ye know these things, blessed are ye if ye do them" (John 13. 17). Paul was explicit in stressing the close partnership between the spiritual and the physical when he wrote, "Your body is a temple of the Holy Spirit which is in you, which ye have from God" (1 Cor. 6. 19). The ethical sections in the Pauline Epistles are invariably based upon the spiritual expositions. Here, as throughout the New Testament, the interrelation of knowledge and action is evident. Its idealism and realism, its positivism and pragmatism are marked by a spiritual humanism because it definitely recognizes God as the Ultimate Reality.

Here is where we take issue with modern humanism, which ignores God and shows an exclusive interest in man. Professor Dewey is right that "moral and spiritual leaders have propagated the notion that ideal ends may be cultivated in isolation from material means, as if means and material were not synonymous" (280). But what he regards as ideal is actually material, for his horizon is circumscribed by the temporal. He finds no place for that over-soul which satisfies the over-plus in life, made possible only in religion and most completely in Christianity. "Traditional religion does refer all ultimate authoritative norms to the highest reality, the nature of God." But it cannot be said that those who profess-

edly accept this religion have altogether failed to carry this reference over to concrete criticism and judgment in special fields of morals, politics and art (70).

The main proposition of these lectures is, "Judgments about values are judgments about the conditions and the results of experienced objects; judgments about that which should regulate the formation of our desires, affections, and enjoyments" (265). Value judgments, however, depend upon the intrinsic meaning and worth of personality. This carries the implication that the universe is intelligent, purposeful, friendly and not the arena of brute forces which have become tamed and civilized in the course of their struggles. In spite of the frequent appeals to idealism and its qualitative standards, this philosophy makes more of materialism, which is fundamentally quantitative.

Human desires can never be realized by mechanistic naturalism, which leads to a spiritual *cul de sac*; nor by behaviorism, which makes everything depend upon environment as though comfort was indispensable to character; nor by pragmatism, which makes more of consequences than of causes. "The chief danger to philosophy is narrowness in the selection of evidence. . . . The evidence relied upon," continues Professor Whitehead, "is arbitrarily biased by the temperaments of individuals, by the provincialities of groups, and by the limitations of schemes of thought." Philosophy must assuredly reckon seriously with the experimental processes of science and not interpret life "at second-hand through problems which the past has formulated." On the other hand, when science forgets its function of investigation it confuses methods with results.

The Gifford Lectures of 1927 on *The Nature of the Physical World*, by Professor A. S. Eddington, criticize from the standpoint of a physicist the theory of a self-contained world which makes God unnecessary. Professor J. S. Haldane, the Gifford Lecturer of 1927-8 at the University of Glasgow in *The Sciences and Philosophy*, speaking as a biologist, declares: "The real world is the spiritual world of values, and these values are in ultimate analysis nothing but the mani-

festation of the Supreme Spiritual Reality called, in the language of religion, God" (283). Professor A. N. Whitehead, the Gifford Lecturer at the University of Edinburgh for 1927-28, approaching the question of cosmology from the standpoint of mathematics, concludes his volume on *Process and Reality* by referring to the four creative phases, which reach their climax in the creative action of God's love for the world, whereby he is "the great companion—the fellow-sufferer who understands" (532). These verdicts should be compared with those of Professor Dewey, the Gifford Lecturer of 1929, who, speaking as a pragmatist, regards the recognition of God as at best but a symbol, and concentrates on what he calls an idealism of action. He cannot, however, get away from the thought that in respect of the personal attitudes involved in religious experience, the sense of dependence comes close to the heart of the matter (307).

The advantages of pragmatism cannot be wholly discounted. Under the pioneering leadership of Professor Dewey its usefulness has been demonstrated by the project principle, which has revolutionized the system of education by insisting that the aim must be to train the intelligence and not merely to imbibe facts. Its plea for "operational thinking" is made on behalf of linking thought with action by the method of experimentation. "Doing is always subject to peril, to the danger of frustration" (33). The protest against mere thinking must therefore be accompanied by a protest against mere doing. If the former isolates us from life the latter precipitates us into life and both courses are futile. What Professor Dewey writes about the urgency of action surely needs to be heeded. But we must go elsewhere for the indispensable dynamic which secures action. This is to be found with unique adaptability in the victorious Christ, who enhances the worth of human personality and endues us with the power of an endless life.

OSCAR L. JOSEPH.

[Dewey's pragmatism is poorly applied to morals and religion. His symbolic idea of Deity would kill the reality of his very noble social views.—EDITOR.]

Outlines of the Psychology of Religion.
By HORATIO W. DRESSER, Ph.D. New
York: Thomas Y. Crowell Company.
\$1.

DOCTOR DRESSER in this work, as in all of his works, seems to do his best to cover the entire field, and it must be granted that he is remarkably successful. For years he has had both a theoretical and practical interest in the things of the mind, being a professor of philosophy, and one of the sanest and ablest of the leaders of the New Thought movement. His inheritance, training and attitude toward life combine to make this volume his crowning work. Here his three favorite subjects meet: religion, psychology and philosophy. The last-named subject does not appear in the title, but it is very much in evidence throughout the volume. And it is just what might be expected from an author who is too close to real life to treat the vital theme of this work in an abstract and unreal manner.

It is somewhat embarrassing to a reviewer to comment upon such a work. The twenty-six chapters, with their titles, involve actually many more subjects than they suggest. To discuss a few of them would give a wrong impression of the volume, for it might be concluded that others are not mentioned by the author. The fact is that not only is the number of subjects discussed large, but the number of authors quoted is large. Yet the book is not a compilation of what others have said. The author lets others have their day in court, but they are compelled to submit to direct examination; and it is evident that he has opinions, reasons, and convictions of his own. So the work escapes a shallow eclecticism on the one hand and a narrow dogmatism on the other.

For the preacher who wishes to lead people intelligently into every phase of the religious life, this is the book to furnish him the materials he needs. He will not find so much here if he is one whose principal tools are scissors and paste; but if he has some religious experience himself, and his principal tool is his own mind, then this volume is to be commended to him with the full assurance that he will

find what he is seeking. And the same may be said to the general student of the psychology of religion. The make-up of the volume will delight the student. To supplement the analytical table of contents there are a glossary and index of subjects. There is also an index of authors quoted.

FRANK COLLIER.

American University.

Everyman's Psychology. By SIR JOHN ADAMS. New York: Doubleday, Doran & Company. \$2.50.

PSYCHOLOGY has become a term to conjure with, and many use it or misuse it who are agreed on nothing but the name. It was therefore a happy thought for Sir John Adams to write a book which he who runs may read and understand. His originality, like that of Professor James, consists in treating his theme independently of those bloodless abstractions which chill the ordinary reader. His aim is somewhat humorously set forth in the Introduction which explains his difficult search for an appropriate title. He has not only succeeded in his quest, but in producing a book which brings down from the clouds "as much of the psychological material there as is fit for the use of everyman." Equally suggestive are the titles of some of the chapters: "Temperament and Type," "Man the Machine," "Attention, Interest, and Boredom," "Looking Before and After," "Rudderless Experience," "Demos."

An educator of such high standing knows where the shoe pinches. He therefore tries to relieve the pain of mental confusion by expounding his subject with the least possible use of technical phrases, and with a good supply of humorous and other illustrations which simplify what is obscure. The behaviorists are praised and then scored for having gained their freedom in an illegitimate way. The fallacy of superfluous issues needs to be understood by clergy and laity; this is discussed in the chapter on "Occam's Razor," suggested by the mediævalist's famous sentence, "Entities must not be increased beyond necessity." Everyman will agree with the sentiment that "what we want to-day is the fullest development of the personality and the elimination of as many

restraints as possible, whether these are imposed deliberately or unwittingly." How this is practicable is shown in the chapter on "Paid-up Psychic Capital," which also has some wise remarks on habits. The section on boredom is of special value to preachers and teachers who deal with different classes of people. The will is described as "the psychic steering gear," and the chapter about it unfolds the marvel of personality.

Thinking has to do with the processes in the innermost citadel of our psychic being. It is well treated in the chapter on "Internal Harmony." With it might be compared Abbé Dimnet's most suggestive book on *The Art of Thinking*. What about memory, the emotions, the imagination, the crowd? Read this book for lucid answers. Indeed, all the chapters are clearly conceived and executed. They will be read with unflagging interest and call for repeated readings of what is without doubt the best and most up-to-date exposition of psychology.

OSCAR L. JOSEPH.

Mrs. Eddy: The Biography of a Virginal Mind. By EDWIN FRANKEN DAKIN. New York: Charles Scribner's Sons. \$5.

THE task of the biographer is to reconcile and to recount so as to give a reliable portraiture of his subject. Judged by this standard Mr. Dakin has written an impartial account of one of the most remarkable women of any age. Possessed of an indomitable will, suffering from ill health, hysteria, and bad temper, obsessed by fears and suspicions, exercising extraordinary energy and ambition, she overcame barriers, gathered momentum with each set-back and defeat, and advanced to the heights of incredible influence. "It was in her gallant struggle to achieve, despite every human limitation, that Mary Baker Eddy revealed whatever divinity may glow in man." This summing up of her character is the result of a detailed examination of her strange career.

After reading many volumes which expose her as a charlatan, it is a relief to find a book which is critical and complimentary, glossing over none of her de-

fects, mental and moral, nor overlooking those qualities which partly explain the imperious power she exerted over her impressionable followers. This book does not discuss the truth and fallacy of Christian Science, but of the expression of its teachings in the life of Mrs. Eddy, who was the embodiment of the religion she founded and exploited.

After her death it was declared that no leader will be named to take her place. Indeed, she had so stamped her personality upon her church and was acknowledged by its membership as the mouthpiece of God, that it would have been absurd for any individual or even a group of individuals to presume to occupy her position. The only person who might have achieved this distinction was Mrs. Stetson. But this emotional counterpart of the founder, who displayed such unique qualities and made an enviable place for herself in New York City, had been excommunicated from the Mother Church under most sinister circumstances. Mr. Dakin has much to say about her and also about so many of the lesser lights.

One pathetic fact which stands out in this biography is that Mrs. Eddy, for all her marvelous achievements, did not enjoy comradeship. Even those who were nearest to her never really knew her. This may be explained by her chronic intolerance, which countenanced not the least opposition. Her high-handed proceedings caused dissensions and schisms among her followers, but in the end she invariably asserted herself. The marvel is that, in this age of publicity, she continued to surround herself with mystery and to rule her empire with imperial decisiveness up to the end, regardless of the enfeeblements of old age.

This volume is of interest not only to students of abnormal psychology, but to all who desire to understand the psychic depths and heights of personality. It furthermore is a revelation of the fears and superstitions of modern men and women, who suffer from inferiority and superiority complexes. These fail to understand themselves, and since they lack wise guidance, they surrender themselves to all manner of rushlights, only to find that these phantoms of a diseased and

morbid imagination give no pardon and peace, found only by the genuine penitent who accepts the redeeming Christ. This book moreover is a challenge to pastors whose chief business is with sick souls. It should also help the thoughtful laity who need to be convinced that there is no salvation apart from Jesus Christ and the fellowship of the Christian Brotherhood.

Pagan Regeneration. By HAROLD R. WILSON. The University of Chicago Press, Chicago.

Is this fine study of pagan religions, the author shows "that both in the West and the East the mystery cults were widely disseminated and very influential before Christianity appeared on the scene"; and further, "the genuineness of Gentile religious interests and the extent to which religion dominated life in pagan lands when Christianity was emerging"; and again, that "the central meaning of mystery initiation—the regeneration, both essential and ethical, of the individual devotee"—was a real and satisfying experience. "The mystery cults were outstanding as religions of redemption par excellence. The salvation they had to offer was spiritual and other-worldly. The individual could not hope to attain it as a result of his own unaided efforts. What the mysteries guaranteed was that on account of the devotee's attachment to the lord of the cult his salvation could and would be fully accomplished for him. Uniformly, the mystery deities were conceived as hero-gods of the dying and rising type, who had suffered to an exaggerated degree the ills to which the flesh is heir; but in the end they had gloriously triumphed. Because of this archetypal experience of the god, the initiates might feel sure of a similar victory over the evils of human experience. . . . The mysteries were also distinguished as sacramental religions wherein salvation was conditioned upon participation in a prescribed ritual. By means of initiatory rites which included ablutions and purifications the candidate was made a fit person to approach the deity. Finally, in culminating rites of communion and revelation and deification, the union of divin-

ity and humanity was experimentally accomplished. But the chief distinction of the mysteries in comparison with other gentile cults was the fact that they were eschatological religions which had to do with the ultimate issues of death itself. When the imperial cult promised a kingdom of God on earth and the state religions granted an Elysian land to the favored few, the mysteries gave to the ordinary man the prized assurance of immortality of the soul and a happy hereafter." The further step is taken: "Additional researches in Hermetic and Philonian literature demonstrated how important this mystical type of religious experience was considered to be, not only by religio-philosophical groups, but also by individual thinkers quite outside the circle of Gentile cult brotherhoods. To the writer Philo's case was particularly interesting, because it illustrated the extent to which the thought and experiences of a diaspora Jew might be influenced by gentile religious practices." These quotations suggest the limits of the study. It is to be remembered that very little is actually known about the mystery cults which the author expounds, from these points of view, so zealously and with so much assurance. Quite noticeably certain aspects of these religions, which had to do with the precise teachings which he has chosen to set forth, are not brought much into view. The book reveals a wide and exact knowledge of the literature of these cults.

GEORGE W. BRIGGS.

Drew College of Theology.

Four Square, The Story of a Fourfold Life. By JOHN RATHBONE OLIVER. New York: The Macmillan Company. \$2.50.

THIS is Doctor Oliver's third book; the first two, *Fear and Victim* and *Victor*, the latter winning a Pulitzer prize, each depict the conflict of a human soul with such intense reality as to indicate that the author drew from his own experiences. This conclusion is confirmed by his latest book, which tells the story of his "fourfold" life, spent, as he expresses it, "in four different environments—the

court, the physician's office, the university, and the Altar of God."

The book is not so much an account of the material facts of his life as it is an analysis of the motives which led him to do things, which he regards as of greater importance than his actual achievements. The first part of the book deals with his connection with the "Medical Service of the Supreme Bench of Baltimore," and the second part with his personal experiences as a physician and psychiatrist. In his diagnosis of criminals or victims of mental neuroses, he has little accord with the materialistic psychologists of the present day who view the soul of man as a bundle of "mental complexes," or "physical reactions." He points out the weaknesses of the Lombroso theory of a generation ago, and of the "mental deficiency" idea which succeeded it. He regards "intelligence tests" as far from infallible, intimating that they are quite as much of a test of the persons who administer them as of the one tested, since tests by three different persons of the same child very often produced three most radically different results. "What we call intelligence," he says, "is only one domain in the complex mechanism that is human personality. The domain of the emotions is often of far greater importance."

After giving an analysis of various cases coming under his observation, he concludes:

"Each was a distinct individuality with an heredity and a past experience of its own—so any general theory breaks down when applied to them as an entire class. . . . Each man, each woman, each child, an individual—a complex unity of criss-crossing desires and motives—and each one to the conscientious criminologist a problem in itself."

To escape from the mental exhaustion and possible intellectual stagnation which might result from too close absorption to his work with abnormal types, he became a student at Johns Hopkins University, taking a course in Greek. Later he became warden of a dormitory in that university and a professor of the history of medicine in the University of Maryland. The third part of the book deals with his

relations with the students with whom he thus came in contact.

The last and perhaps the most fascinating part of his story treats of his religious experiences. Educated and ordained as an "Anglo-Catholic priest," he lost his faith after a few years of service. In his struggle to regain his consciousness of God, he turned to the Roman Church and prepared to become a Roman Catholic priest, but his way was blocked. After many years' work as a criminologist, a physician, and in university life, he found his way back to the Anglo-Catholic fold and was restored to his priestly functions.

With due appreciation of the sincerity of his religious emotions, it would seem that this "Anglo-Catholic" is not truly Catholic in his opinions of the forms and practices of the Protestant Church. There is a tinge of snobbishness in his characterization of "the type of Christianity of the Y. M. C. A." as "so common and middle class and stale that the more cultivated minds among undergraduates are repelled and disgusted." Perhaps this is due to the four phases of his working life having been wholly intellectual, his sole intimate contact with common people being from the standpoint of the physician, teacher, or priest who stoops to help, rather than the friend or brother who shares their experiences, as did our Lord in his earthly life. He shows some realization of this when he says:

"The average academic citizen, be he graduate or undergraduate, is in the final instance not democratic at all. . . . If he happens to have within him the makings of a scholar, he is fundamentally and incurably an aristocrat."

In his exaltation of the "Mass" or "Holy Communion" he says that its power to draw and hold worshipers arises from their conviction of the "Real Presence" of Christ, which does not exist in Protestant churches where the "Lord's Supper" is celebrated once a month merely as a "Memorial of his death." He does not grasp the truth that the devout Protestant does not need the material miracle of transubstantiation to make him feel that Christ is actually present while he partakes of the communion elements. Of all religious sects, none has emphasized

more strongly the supreme essence and substance of the Christian faith than has the Quaker, who, discarding material forms and sacraments, has stressed the witness of the indwelling Spirit of Christ within the soul of man.

His academic narrowness of vision may be largely responsible for Doctor Oliver's attitude toward prohibition.

With these few false notes, the book gives a thrilling picture of the springs of action governing a life unusually full and interesting. It is refreshing in this materialistic era to find a writer alive to modern aspects of thought who proclaims his belief in the eternal Power who creates and fashions human destinies. The title of his book is taken from that passage in the Revelation of John describing the city which "lieth foursquare," and he closes his story with the hope that the "autumn and winter" of his life may be spent in that "continuing City, whose builder and maker is God."

EMMA ELLIOTT.

New York City.

Experience With the Supernatural in Early Christian Times. By SHIRLEY JACKSON CASE. The Century Company, New York. \$3.

THIS book is scarcely more than a catalogue of the "supernatural" element in religion as exhibited in various sects and cults, including Jewish, Christian, Greek, Roman, Syrian and Egyptian, in early Christian times. It is the purpose of the author to offer an explanation of how it came about that "the advocates of the new religion (Christianity) concern themselves so extensively with the imagery of supernaturalism." The answer is in the form of an assemblage of data dealing with the "supernatural" arranged in nine chapters as follows: An Age of Supernaturalism, the Visibility of Spirits, Media of Revelation, Heroic Redeemers, Suppliant Humanity, Protection for Society, Help for the Individual, The Destiny of the Soul, and The Fate of Mind. As these chapter headings suggest, under the "supernatural" is included belief in many deities, in spirits benevolent and malevolent, in miraculous powers, in por-

tents, divination, oracles, sorcery, ritual, divine favor and menace, heroic redeemers, experience of the supernatural through the "mysteries." While this list is not exhaustive, still it is sufficiently extended to suggest the meaning that the author has in mind in his use of the word "supernatural." A single quotation may be added: "Pursuing the ways of its Jewish and Gentile predecessors, Christianity early learned to foster supernaturalism and to claim for itself superiority over all rivals in this domain. Thus it made itself thoroughly at home in a miracle-loving age."

GEORGE W. BRIGGS.

Drew College of Theology.

BOOKS IN BRIEF

A New Era in Missions. By HOMER E. WARK. (Revell, \$1.50.) President Wark, of the West Virginia Wesleyan College, has here made a fine contribution to the study and work of foreign missions. This comment made in the Foreword by Bishop Welch is a worthy praise: "If Jesus Christ is he whom we have believed him to be, foreign missions are imperative. This critical point Doctor Wark does not ignore. . . . His book is comprehensive, fair, modern, reverent, and strong, especially in its treatment of missionary aims." His noblest emphasis is "The Evangelization of the World."

Adventuring With Christ. By ARNOLD HILMER LOWE. (Revell, \$1.75.) These sermons in a Presbyterian church of Saint Louis, Mo., would well fit any evangelical church in the world. They are directly devotional and spiritually strong. We commend especially those two sermons, "The Crowning of Power" and "The Crowning of Love," to all who seek the spirit of love as preached in an editorial of this number of the REVIEW.

Twilight Reveries. By CHARLES L. GOODELL. (Revell, \$1.50.) Those who read that radio sermon of Doctor Goodell published in the November-December, 1929, issue of this REVIEW, on "The Holy Spirit," will certainly desire to secure

these nineteen other intensely spiritual sermons printed in this book. To all preachers it will be a real inspiration for revival work.

Twice-Born Ministers. By S. M. SHOR-MAKER, JR. (Revell, \$1.50.) Are you satisfied with your ministry? Are you on the top of your job or under it? Does your church run you? Are you giving needy souls the joy of a real experience in Christ? Have you really that experience yourself? Such are the questions this evangelistic Protestant Episcopal rector answers in this stirring book which will disturb many and help all. Here are some vital topics: "Obliterating the Dead Line," "The Finding of a Self," "The Militant Mystic," and a dozen others. Its conclusion is worth while to both young and old preachers: "How Shall I Begin?"

A Seven-Day Church at Work. By WILLIAM S. MITCHELL. (Funk & Wagnalls.) Doctor Mitchell, under whose leadership that magnificent Wesley Methodist Episcopal Church was erected in Worcester, Mass., here pictures its institutional work for every day in the week, its program of social service, religious education, worship, and religious work. He portrays its equipment and explains its administration. Is it a church? Yes, for religion must go into every element of life.

The Catholic Church and Current Literature. By GEORGE A. SHUSTER. *The Catholic Church and Art.* By RALPH ADAMS CRAM. (Macmillan, each, \$1.) These two volumes in the Calvert Series of Romanist books are like the others of that series, valuable for seeing the new progressive element in the Roman Church. It does have some rich writers in recent days, such as Chesterton, Belloc, Francis Thompson, Baron Von Hugel, and Ludwig. Cram, who is himself a celebrated architect, has written a really brilliant essay on a theme which even Protestants can accept, on the opulence of art in Roman Catholic history.

Anti-Nicene Exegesis of the Gospel. By HAROLD SMITH. (Macmillan, S. P. C. K.) This sixth volume on this subject con-

tinues the study of the scholarly Anti-Nicene Expositions of Origen, Tertullian, Hippolytus, and others. It is well for scholars to know the interpretation of the Gospels in the early church, and this will help.

The New American Prayer Book. Its History and Contents. By E. CLOWES CHORLEY. (Macmillan, \$1.50.) Methodists who are considering the revision of their own rituals will do well to read this development of the Protestant Episcopal *Book of Common Prayer*, from 1789 to the present new book of 1928. He admits it is not perfect, but a great advance.

Religion and the Modern Mind. Edited by CHARLES C. COOPER. (Harpers, \$2.) How much do science, philosophy, and psychology affect our faith? Here are essays about it from eight scholars of to-day, from the bottom Harry Elmer Barnes, to the halfway up Edward S. Ames, and the real top Francis J. McConnell. One wonders if the men of the modern mind are not much confused and mixed up to-day in all thought except such as that broad but spiritual thinker? Well, it is worth while to read these essays just to reach such a variety of opinions.

The Idealism of Christian Ethics. By GEORGE WALKER. (Scribners, \$2.75.) These Baird Lectures of Doctor Walker rightly exalt the spiritual character of Christian Ethics, dealing with the Sermon on the Mount, the social aspects as revealed by the kingdom of God, and Jesus' interpretation of the commandments and love, the cardinal virtues and the Christian dynamic. While he does not perfectly praise pacifism, he does show that war is not a result of real spiritual courage. While we do commend this book, the editor hopes that within this century all Christianity will reach in some measure the application of the loving and sacrificial life of Jesus to business, politics, and social relations.

The Christian Content of the Bible. By GEORGE HOLLEY GILBERT. (Macmillan, \$2.) Can we secure a really Christianized Bible of higher spiritual worth than the traditional Bible? Doctor Gilbert, who is a

progressive modernist rather than a negational one, has shown Jesus' own use of the Bible in the Synoptic Gospels, and then sets forth those Old Testament passages which are one with his teaching. He ends with emphasis on those parts of the Pauline and Johannine writings that accord with the standard of Jesus. We may not agree wholly with this book, but we must agree with the author that "the Bible reduced to the standard of Jesus is obeying a summons of Jesus himself."

Race Attitudes in Children. By BAUXO LASKER. (Holt, \$4.) This careful investigation by a group of social, educational and religious workers confirms the impression that racial attitudes of aversion or attraction appear early in life and that they are largely the reflections of environment. The responsibility to cultivate wholesome attitudes rests upon teachers who are a determining influence, upon parents who transmit their prejudices to their children, upon the church, which is the great spokesman of brotherhood, and upon voluntary and recreational agencies. The first part of this book reviews the actual attitudes of children toward members of other ethnic groups. The major sources of these attitudes are then considered. How they are taught intentionally or indirectly is next discussed. Methods to reduce or remove these undesirable attitudes are finally suggested. The report makes it clear that "re-education of adults must precede the education of children." The urgency for informed and united action becomes truly impressive as one contemplates the procession of boys and girls of all races and nationalities who, because of conventional handicaps, have been denied the privileges of cultivating those qualities of mind that make for fair play, mutual appreciation and adaptability to changing situations. This book certainly clarifies the problem. It is a contribution of decided value toward right thinking and acting in the interest of a genuine Americanism.—O. L. J.

Three Reformers: Luther, Descartes, Rousseau. By JACQUES MARITAIN. (Scribners, \$2.50.) Maritain is right that the world sighs for deliverance, for wisdom

which reconciles man with himself and crowned with a divine life fulfills knowledge in charity. He is wrong in asserting that the church, by which he means the Roman Catholic Church, is the sole medium of deliverance. For all his penetrating criticism, his conclusions are inconclusive that the Protestant Reformation was an "immense disaster for humanity" due to Luther's egocentrism and contempt for reason. He acknowledges that the Cartesian reformation was the first appeal made by philosophy to experience, but he misses the point in calling it "the source of the torrent of illusions and follies which self-styled immediate clarities have poured on the modern world." Rousseau's reformation was artistic, not moral, because his striking characteristic was the mimicry of sanctity, but there was much more in his contribution which Maritain's prejudice prevents his conceding. This is an unusual book worth reading to understand how a keen mind without historical perspective flounders by making presuppositions take the place of arguments.

Aspects of Biography. By ANDRÉ MAUROIS. (Appleton, \$2.) One who finds greater pleasure and benefit in biographical writing than in almost any other class of literature may be discomfited by this disillusioning of biographical values. But such an impression is superficial, for Maurois, who is himself a biographer of consequence, would suffer if his strictures were literally accepted. What he aims is to expound biography as an art of expression, delineating traits of character rather than describing historical events. The respect of propriety influenced early biographers, but some moderns ruthlessly lift the mask and are indiscriminate in their choice of material. The interest of veracity must be uppermost, but the biographer who has artistic qualities and the creative imagination need not expose to the public gaze what can only be understood in the sanctity of private life. The suggestion that a biography should be written like a novel refers to the idea of presenting a synthesis of the inner life and the outward. Maurois confesses that biography is a difficult form of art, but since he has achieved distinction in this art and tells us how he

did it, this volume will be read by all who are convinced that the philosophy of life is best understood by reading the lives of those who measurably realized their destiny.—O. L. J.

Do We Need a New Religion? By PAUL ARTHUR SCHILPP. (Holt, \$2.50.) This is not another book of propaganda, but a plea for real and vital Christianity. Reasons why many who profess it fail to practice it are stated with a deep grasp of modern trends of thought and life, and with a conviction that the religion of Jesus has the powerful spiritual dynamic capable of meeting all situations. This might sound commonplace, but Professor Schilpp lifts the issue out of conventional groupings and gives an affirmative answer which should satisfy even those who have discarded the Christianity of the churches. The Greater Revival here considered has much more to do than with an increase of membership. It refers to a quickening of the present members that they may become possessed of the constraining power of Jesus to remake all life, while also accepting the new forces which dominate the whole outlook and atmosphere of our age. The truths of the Incarnation and Resurrection are given a setting which magnifies the triumphant reality of God in Christ and which compels men to live the Christ life. We do not need a new religion, for the religion of Jesus is amply sufficient if we take it seriously. This book is a summons to clear thought and consistent action.—O. L. J.

The Man Behind the Book. By HENRY VAN DYKE. (Scribners, \$2.50.) Doctor Van Dyke belongs to the Victorian type of criticism, who has no prepossessions for the old if it is bad work nor prejudices against the new if it is good work. In this and his other books he is the preacher-teacher of reading with an understanding of literary and moral values. He deplores the explosive style of book notices, but such a method is hardly necessary to commend his own writings. His name is a guarantee of accuracy in appreciation, which is the truest kind of criticism, for it recognizes what is good and bad. This volume opens with Chaucer, the Morning

Star of English literature, and closes with Willa Cather's *Death Comes for the Archbishop*. Between these two essays there are studies of Poe, Whitman, Carlyle, Byron, Shelley, Hazlitt, Meredith, Hardy and others. The essay on "The Fringe of Words" warns against the noisy carelessness or sloppy indifference in the use of the English language even by writers who are much praised.

Immigrant Farmers and Their Children. By EDMUND DE S. BRUNNER. (Doubleday, Doran, \$2.75.) Much attention has been given to the immigrant problem in the cities, but very little to rural aspects of this question, although one fourth of the foreign-born population are farmers. The educational, social and religious phases of this problem due to intermarriages with the natives and the processes of Americanization are fully investigated in this volume. The recommendations made bear more especially on the children who will become the citizens of to-morrow. The intensive studies of four different types of foreign communities in North Carolina, Minnesota, Virginia and Massachusetts show how the immigrants were important factors in introducing many desirable improvements. This volume is of immense value to all working at the complicated task of Americanization.

The Wonderful Story of Science. By INEZ N. McFEE. Pp. 410. (Crowell, \$2.50.) In order to stimulate a personal interest in science and to open the door so that one may look in upon several sciences, hoping to become enchanted by one, Mrs. McFee has written this lucid account. It covers, in the language of every day, the wonderful story of the stars, the earth, plant life, animal life, man, chemistry, sound, heat, light, and electricity. With a fine sense of balance she has pointed out the main channels of thought in these various sciences and whetted the readers' appetite for more. The book will not tire the reader, nor will it require long periods of leisure of study. It is written so that one may read it a paragraph at a time if necessary, and so, without losing the sense of the story, pick it up and lay it down at will. How-

ever, it will be easier to pick it up than to lay it down.—J. M. B.

The Holy Spirit From Arminius to Wesley. By HOWARD WATKIN-JONES. (London, Epworth Press, 12 shillings.) The sixteenth and seventeenth centuries witnessed many theological conflicts between the various branches of Protestantism. Without a knowledge of these dismal episodes we cannot fully understand the evangelism of the eighteenth century. This writer shows a thorough mastery of the subject as he traces the development of beliefs and of their religious values. He directs particular attention to the Person and Work of the Holy Spirit in creation and inspiration, in the Incarnation and the sacraments, in justification and sanctification. He also brings out with spiritual impressiveness the mission and witness of the Spirit in the life of the individual and of the church. What is said about the teaching of Wesley and of Methodism is specially helpful. He makes it clear that as the church withstood the counter currents of former days, so can it do to-day in the power of the Holy Spirit, which certifies to an inward experience to be tested by the Bible, the experience of the whole church, and the quality of outward action.—O. L. J.

Seven Iron Men. By PAUL DE KRUIF. (Harcourt, Brace, \$3.) The same gift of dramatization which gave such human interest to *Microbe Hunters* and *Hunger Fighters* and at the same time imparted a wealth of information is also seen in this volume. It is the fascinating story of Lewis and Hepzibeth Merritt and their sons, a "close-knit gang of weather-beaten frontiersmen." By dint of extraordinary pioneering skill and heroic perseverance, they discovered iron ore in the Mis-sa-be Range in northern Minnesota. These sons realized the prophecy of their father that here was the commercial heart of the continent. But they ended in tragic poverty while making others rich, because they could not compete with the Eastern capitalists. They were pioneers but not promoters. Their pride of discovery made them incapable of keeping what they had found and reaping a harvest out of it.

The discipline of loss, however, put their children on their mettle, and they have made good. This fact nevertheless does not lessen the poignancy of the setbacks of fortune. Such is life. Its heroisms and sacrifices are still in evidence, as this book finely illustrates.—O. L. J.

God. By J. MIDDLETON MURRY. (Harper & Brothers, \$3.) Mr. Murry's mood is solicitous, but his thinking is contradictory. The nature mysticism which he experienced under the influence of an anæsthetic gave him a sense of unity and delivered him from despair. He is curiously incoherent in his analysis of this experience. He makes the assertion that "God does not exist," and then adds as a second thought, "No one can know in himself the demands which God has created to satisfy without determining that for his part his life shall be devoted to the perpetuating of those values which God was created to secure." He seems to be in the grip of Jesus, but he reads into the Gospels ideas wholly extraneous to them. His terminology is as unwieldy as it is unnecessary. He is impressed by the world organism of Catholic Christianity, but he neither understands Romanism, which he eulogizes, nor Protestantism, which he depreciates. No end is served by these vagaries of subjectivism.

Church Finance. By WILLIAM H. LEACH; *Church Publicity.* By WILLIAM H. LEACH. (Cokesbury Press, each, \$2.25.) As editor of *Church Management*, Mr. Leach has had unusual opportunities to work out these two subjects in their practical bearings. The question of money is closely related to manhood in terms of the principle of stewardship. Giving is regarded as an act of worship, and with this as the incentive there are offered a number of workable methods which have been tested out by churches. Hardly anything of consequence is overlooked. The same might be said of the other book, which also outlines the successful ways of giving publicity to the message and the activities of the church. Mr. Leach almost gives the last word on finance and publicity. Both these volumes will certainly be welcomed by preachers and officials who desire to make

their churches count for more in the service of Christ.

The Layman Looks at Doctors. By S. W. and J. T. PIERCE. (Harcourt, Brace, \$2.) This is a graphic plea for psychoanalysis in the treatment of nervous diseases, based upon the personal experiences of these two writers, husband and wife. The latter suffered at the hands of many doctors and received no help from what is described as the methods of minimization, brutality, encouragement, sex appeal, common sense, neuropsychiatry, and electricity. Where so many case studies try to-day to distinguish between symptoms and causes, this plain narrative is worth reading for the light it throws upon the benefits of psychoanalysis, without necessarily implying that its method is final.

The Glorious Company. Lives and Legends of the Twelve and Saint Paul. By TRACY D. MYGATT and FRANCES WITHERSPOON. (Harcourt, Brace, \$3.) Fact and fiction are woven together by the historical imagination in these remarkably vivid and inferential biographies of the men who adventured for Christ in the first days. The beautiful legends, which meas-

urably harmonize with what we know of the apostles from the New Testament, throw a flood of light upon their faithful ministry, and greatly increase our appreciation of these valiant saints. The wisdom of the Master was truly justified in making choice of these men to belong to the inner circle. One of them ended in the shadows, but Saint Paul, who later joined the ranks, proved his divine call, which came after the memorable days under the Syrian Blue. This pageant of the apostles arrests the attention, as they march before us possessed of those sublime virtues which have always given distinction to Christian character. This is a book out of the ordinary, and its reading will help us to recover the lost radiance of Christianity.—O. L. J.

Seventy-five Stories for the Worship Hour. By MARGARET W. EGGLESTON. (Doubleday, Doran, \$1.50.) These stories from life have the ring of reality and helpfully illustrate the virtues of brotherhood, courage, friendship, good-will, loyalty, perseverance, self-control, shown by men and women in different walks of life and in many lands. The young people will be helped by these instances of practical Christianity.

A READING COURSE

What Do We Mean by God? By CYRIL H. VALENTINE, Ph.D. New York: The Macmillan Company. \$2.

The Christian Apprehension of God. By H. R. MACKINTOSH, D.D. New York: Harper & Brothers. \$2.50.

THE revolt against supernaturalism is part of a struggle against the ethical indifference in the scheme of the universe. It is a reaction from the tragic experiences through which the nations are passing. It is a confession that the business of life belongs exclusively to the present and that man's best interests are to be furthered by self-interest, whether that self be the individual or corporate society. There is no place for the higher impulses

or influences which operate upon man. He is sufficient unto himself, and he can be lifted above himself by contemplation of the universe. When he suffers defeat it proves that his latent powers have not been developed or powers of which he is conscious have not been intelligently adjusted. This attitude, which Doctor Jacks calls "a human class consciousness in the presence of the rest of the universe," is an assertion by man of ability to carve out his own fortune. Those who acknowledge the need for superhuman help are sub-normal. They not only fail to stand up for their rights, but they evade responsibilities by resorting to pious fictions.

This new declaration of independence

indicates a spirit of earnestness and moral passion and an eagerness to get things done. It shows impatience with professions of piety that lead nowhere, with promises of morality that stop with their mere utterance, with offers of relief which are indefinitely postponed. It, moreover, exhibits a determination to get rid of cant with a zeal that recalls the Master's words, "Why call ye me Lord, Lord, and do not the things which I say?" But in spite of the humanistic motive and the humanitarian devotion, such a course is bound to fail, as it always has. Its attitude is negative and its methods are repressive. Above all it offers an intellectual technique without a moral dynamic. There is much more in man than the psychologist has discovered. After psychoanalysis has said its best word, we must look elsewhere for psychical synthesis to integrate the human personality.

A survey of the human race reveals the indisputable fact that its achievements have been made possible by influences which are more than human. A large company of witnesses testify that the universe is friendly, that there are a spiritual purpose, a moral order, a social idealism which stimulate the realization of our deepest desires. This is not a projection of the imagination, nor a rationalization of the intellectual process, nor a personification of the forces of nature, nor a luminous transfiguration of the human will. The voice of religion declares with impressive unanimity that this plus element, so indispensable to the full rounding of human life, is God. The conceptions have varied all along the line, from animalism, polytheism, pantheism, and monotheism to the sublime faith in the God and Father of our Lord and Saviour Jesus Christ. In the last analysis, the final word is spoken by saints and prophets, who furnish authentic evidence out of their own rich experience of divine human union and communion, of what they mean by God.

This reference to experts in the art of religious living is not a form of sentimentalism. We accept their verdicts only when they appeal to the whole of life. Any thought of exclusiveness, narrowness,

or intolerance, always indicative of fear, must be discounted when we consider the faith which these exercised in making personal response to the Unseen Reality. If we manifest a like faith we shall understand that science and philosophy, far from weakening the sense of God or narrowing the idea of God, give a more comprehensive conception of the divine workings. They, moreover, affect all sides of human nature and unite the emotional, intellectual, ethical, and spiritual in a healthy partnership for the harmonious development of personality.

Doctor Valentine takes issue with much of the current subjectivism which insists that man is the measure of all things. This half-truth ignores the larger environment of man. It discounts higher values which exist only in relation to personality, which is "the great central fact of the universe." A mechanistic naturalism treats man as the creature of materialistic forces, operating with erratic dexterity, making more of the accident of circumstances and nothing of the laws of order. If man is merely sentient, then objective truth is a phantom. If he is only rational, then religious experience has a value below par. But he has shown himself capable of a response which goes further than sense perception and rationality and makes him conscious of a Presence,

" . . . a sense sublime

Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,

And the round ocean and the living air,
And the blue sky, and in the mind of
man;

A motion and a spirit, that impels
All thinking things, all objects of all
thought,

And rolls through all things."

The credo of the materialist is superficial because his horizon is of the earth earthy. That of the pantheist is incomplete because he thinks of the Oneness of God in quantitative terms. That of the psychologist is false because he posits a Godhead without reality. That of the philosopher is evasive because he conceives of an Absolute which is impersonal. That of the positivist is imaginative because

he visions God as an ideal humanity. That of the scientist is inadequate because his scope is restricted by intellectual and analytical processes without any reference to what is personal and synthetical. All these types of thought fall short of ultimate Reality because they lack the essential attribute of responsiveness.

These lapses are illustrated by Doctor Valentine in a variety of ways. At times he repeats himself. Elsewhere he is non-committal, not because of a want of confidence, but a desire not to dogmatize with insufficient data. He does not refer to the problem of pain, but this reference is implied in his declaration that the Cross of Christ does remove sin, which interrupts the relationship between God and man and disintegrates the human life.

From the Greeks to our own day the demand has been for personality in God to answer to human personality and to sustain it. As T. R. Glover points out in *The Influence of Christ in the Ancient World*: "The only thing that could rescue character and religion at the same time was a faith of the daylight, with a reasonable philosophy, a religion that had but One God, and that God personal and righteous for the individual man, for whom life without personality in God was intolerable" (112). This exactly describes the modern situation. We have become subjective and consider God as superfluous. Hence our failure. The soul of man can never be satisfied by returning within itself, for he cannot find within its limited and distracted confines redemption and reconciliation. This is to be found only in religion which insists upon "the response of the whole man to the whole reality," which is God. This experience of God is well expounded by Doctor Valentine in the light of philosophy, science, art, and all life's manifold relationships. The volume is divided into three parts—"The Reality of the Object of Religious Experience," "The Responsive Subject of Christian Experience," "The Responsive Object of Christian Experience."

What has been called "the cult of the impersonal" has affected the thought even of Christians. It would be a discovery of incoherence and uncertainty to find out what even some intelligent members of our

churches mean by God. The reference is not merely to their intellectual grasp of this central truth of religion, but to their experimental apprehension of it. Is prayer truly experienced as fellowship and communion with God, which destroys the false relationships caused by sin, and gives a substantial basis for morals, and confirms the allegiances to the good, the true, and the beautiful? The effectiveness of prayer depends upon the strength of faith. Is this faith inclusive in that it is "the evenly balanced attitude of emotion, will and intellect to reality as a whole"? Note what is said in the chapter on "The Responsiveness of Reality." It is a dynamic and developing quality, and with characteristic venturesomeness it welcomes light and truth gained in other fields in order to enrich and enlarge the scope of its influence. A readiness to re-examine its positions is due to the assurance that faith is thereby confirmed rather than superseded. What is the relation of faith to love, and the difference between awe and reverence? (98ff.) It is a mistake to shelter God within any sacredly guarded precincts because religion is not a departmental concern, but inclusive of every interest. So understood the response of faith is an index of personality which contemplates a widened environment of values. Herein is the superiority of Christian morality, which recognizes the infinite value of each individual, regardless of nationality, and emphasizes the universal scope of moral obligation.

The ethical monotheism of the Old Testament prophets is perfected in Christian monotheism which is qualitative, not numerical. The transcendence of God is not the antithesis of his immanence. The Christian faith accepts God as personal, who evokes personal responses. He is righteous and sustains the moral response. He is eternal and infinite and not restricted by time or space. He is omnipresent in that the universe is the expression of his character. He is omniscient, for he is the mind of reality. He is omnipotent, since the whole universe depends upon him. These and other attributes are sublimated in his character of Fatherhood and Saviourhood (184f.).

The Divine Triunity is an eternal response finding its fullest expression in the Incarnation of Christ, who is "the concentrated reality of the universe"; in the Atonement, which is God's response to sin; in the Resurrection, which is "the assertion of eternal reality against temporary evil" (187ff.). This truly is the response of the divine grace, which is the highest gift of God. Its work is to develop personality for perfect fellowship, through the church which is the society of grace. The assertion that there is no salvation outside the church is not to be understood in the exclusively sacerdotal sense, but in the inclusively spiritual sense. It is the greatest means of grace, but it has no monopoly of grace, since the Holy Spirit who works in and through the church also works outside the church to bring men to God. Such a view is in accord with the patience and charity of Christ, which we need to possess in fuller measure to fulfill the divine purpose of salvation.

Doctor Mackintosh stays closer to the testimony of Scripture. He maintains that religion is rooted in the fundamental human need of God. "A religious value-judgment is a personal conviction on which we stake all, and which we hold because the influence of Christ upon us leaves us no option" (40). Throughout this volume there is a constant return to Christ who is the faithful mirror, in whose personality and experience we behold God (83). Note what is said about the three factors of nature, history, and conscience, which enter into the primary revelation of God (69ff.). The final stage of remedial revelation which is redemptional was reached in Jesus Christ. The various stages of this revelation were creative and not the result of natural evolution.

The second half of the book consists of a discussion of the personality of God, which is "bound up inextricably with the religion of the Bible" (121). Note the criticisms of the idealistic pantheism of Spinoza, the Absolute Idea of Hegel, the halting agnosticism of Kant (124ff.). It is when we see things as a whole, and not onesidedly as these philosophers did, that we are on the way to finding the God who satisfies the reason and the heart.

There are indications that the present intellectual crisis which discounts theism has about reached its limit. Evidences of this are found in *The Nature of the Physical World*, by Eddington; *The Sciences and Philosophy*, by Haldane; *Process and Reality*, by Whitehead. The reaction against materialism cannot but lead to a view of God in consonance with the revelation of Christ. Herein is the significance of the arguments of Doctor Mackintosh. He firmly insists that only as we return to Christ's conception of God, so cogent, sufficient, and potent, shall we "dephlegmatize" our religious experience. Instead of thinking by routine we shall have the freshness of a dynamic experience of the love of God.

We have here the Christian view of a knowable God. His holiness doubtless has the element of the "numinous," but Otto showed a false psychology in *The Idea of the Holy* in thinking that the essence of religion is a non-rational element. Had he said super-rational, he would have been in greater accord with a current tendency which supplements the impersonal knowledge of science and the intellectual concepts of philosophy with the intimate experiences of reality conveyed by religion in its greatest achievement by Christ. The Old Testament teaching of the divine righteousness and justice is sublimated in the New Testament teaching of the love of God. The universality of this holy love reached its focal point in Christ, who made known a God of inner purity and pardoning grace, especially through the sublime sacrifice upon the Cross. This love is not to be construed in terms of a feeble and shallow sentimentalism. It has the vital virtues of holiness, truth and equity, which enhance its worth as "the guarantee of pardon and the abiding pledge of permanent and unsleeping care" (190).

The urgent need is to Christianize our conceptions of God by bringing them to the test of Christ's fullness of expression. God does not wield limitless or unconditioned power in any "arbitrary and unregenerate sense." He is not the God of Fate working as a blind unconscious Force. He is not a God of caprice insensible to the pain and suffering of man.

He is rather the God of wisdom in personal control of the world. He is the moral law alive, who "not only makes for righteousness, but means it," and on whom we can count for interest and succor in our struggles and adversities. He is above all the Friend of each individual life. His election of grace shows neither the partiality of favoritism nor the shortsightedness of patronage, but the sovereign purpose of a Christlike heavenly Father, "not willing that any should perish, but that all should come to repentance."

This is the God who has fortified innumerable souls in the stress of temptation, in the rigors of persecution, in the conflicts with evil, in the makeshifts of circumstance, in the struggles for freedom, in the achievements of character, in the fulfillments of our divine-human destiny. This is the God who is the ultimately Real, the last and highest reality in the universe, with whom we come in contact through Christ. This is the conviction of faith, the assurance of response, the glory of personality, to be proclaimed with joy in the Holy Spirit. Thus shall we make manifest in this day of unfaith and uncertainty that our sufficiency is from God, who worketh all things after the counsel of his will (Ephesians 1. 11).

Side Reading

Signs of These Times. By WILLARD L. SPERRY. (Doubleday, Doran, \$2.) This book has the reassuring note of faith in the adequacy of religion to satisfy man's querulous quest. The church as its acknowledged custodian should exercise authority in correcting and admonishing its members and at the same time be great-souled enough to retain their loyalty at the very moment when their resentment is stirred. The individualism of the sectarian church must be balanced by the universalism of catholicity. The essence of religion is found in a mysticism which looks inward after looking outward. It thus shows the spirit of wonder, trust, humility with a wisdom which has second thoughts about the past and long thoughts for the future. It is most encouraging to be told that, "we are living at a time

when we seem to be on the verge of discovering new and greater truths about God."

The Modern Temper. By JOSEPH WOOD KRUTCH. (Harcourt, Brace, \$2.50.) The unrelieved pessimism of this book recalls the words of the gentle cynic of the Old Testament: "Vanity of vanities, all is vanity," without its conclusion, "Fear God and keep his commandments." Krutch is persuaded that "skepticism has entered too deeply into our souls to be replaced by faith." The only alternative is to discard all values which pious reverence has held in high repute and to drift to the end, which is dust and ashes. Why read such a book? To have a clearer understanding of contemporary thought and to see the emptiness of life without anchorage in God. Written with great ability and penetration, this book is one of the most powerful attacks upon the citadels of the Faith. The Christian preacher should know how to meet this mood of distemper and distraction with a message that does give poise and peace.

Why Preach Christ? By G. A. JOHNSTON ROSS. (Harvard University Press, \$1.50.) The chief reason is that Christ is the God-bearer who communicates to us his own vivid experience of being domesticated in God. To preach Christ means that he is made known, welcomed, beloved, adored, followed, and trusted. Such preaching is made effective when it appeals to the whole of our complex modern life. The preacher must engage in hard reading and controlled thinking, to decipher the meaning of this era, to keep alive the flame of collective worship, to bear witness to the reality of the spiritual in the commonest aspects of life. These five lectures delivered at Harvard University contain more illuminating and stimulating thought in 114 pages than might be found in more pretentious volumes. They give just the answer we have long been looking for.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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